

Pyongyang, Korea

January 25, 1900

Samuel A. Moffett

Rev. F.F. Ellinwood, D.D.
156 Fifth Ave., New York

My Dear Dr. Ellinwood:

It is a pleasure to acknowledge the receipt of several letters from you and once again I want to express my appreciation of and gratitude to you for all the kind things you have written of us and to us upon the occasion of our marriage. The months since June have been happy ones indeed and I believe have been more fruitful of service to the Master than the past time has been.

Mrs. Moffett had recovered the use of her leg and was walking without crutches, but only for a short time when she was taken ill and for nearly two months has been in bed. She is now considerably better and we expect to see her up again in a week or two.

As all thought of going home was long since given up I need not reply to your letters on that subject except in so far as to remove any cause for misunderstanding. The request for leave of absence was made in view of the possibility of its becoming necessary to undergo a surgical operation and the permission of the mission was asked and granted on the understanding that the Board would not be asked to defray the expense. Why this statement and the mission's action of approval were not sent with the minutes, I do not understand. It was our plan to take Mrs. Moffett to her home in California in the expectation that I would be able to return to Korea within three months, while if we went to Japan it would probably involve on my part a much longer absence from my work.

However, we are grateful that the permission did not need to be taken advantage of and that we have been able to keep right along at work where there is so much to be done.

Our work continues to advance along all lines and notwithstanding the problems which necessarily arise, and minor disappointments here and there, we are steadily progressing and the work is being strengthened. The Roman Catholic aggression in Whang Hai province has spent its force and while it took off some catechumens and caused quite a good many more to drop out, the number of baptized men affected was very small indeed. The church stood the onset even better than at one time we expected it to and it has gathered itself together, standing more firmly than ever. The sloughing off of the questionable element has doubtless been an advantage, and yet I cannot but feel that could we have been in closer contact with this field and have given it more attention, many of those who have dropped out might have been held and built up into strong and faithful men. I feel deeply concerned about this section. Mr. Swallen returns [goes] on furlo [furlough] in July and while Mr. Baird's return to the field apparently fills the vacancy, in reality it does not, for his work is primarily that of the Academy, so that our force for itinerating work will be reduced. I sincerely hope we shall get two men this year - one for the North in place of Mr. Sidebotham to be with Mr. Whittemore, and one to take up part of the country work which is already too much for us. The necessity of frequent contact with the field is emphasized over and over again. Practically all our trouble comes from the lack of it, and nearly all of it fades away when proper oversight is given.

Mr. Whittemore's difficulties [in the] North - appeared very great at this distance and when he & Mr. Lee wrote you there was apparent ground for great concern about the situation, but Mr.

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Whittemore had not gotten half way from here to Eui Ju before he discovered that reports had greatly exaggerated the trouble and by the time he had been on the field a little while, the work was well in hand, the slight disaffection overcome and the work was again gaining strength and spreading still further.

While we were at Annual Meeting in Seoul, some of the Seoul Christians led off in what seemed to be a move for independence. Letters were sent to all the churches in the country looking towards the organizing of an Assembly independent of the missionaries and when we first got back from Seoul we heard all sorts of rumors of independency, etc. Our leaders however were not led astray and awaited our coming to confer with us about it, and as soon as we had been here a week or so and had time to get in touch with the people and they found out that the move had been made without consultation with or approval of the missionaries, nothing further was thought of it and we have heard nothing of independence since.

Our Training Class this year which has just closed brought together most all of our helpers & leaders and prominent workers from the whole field, there being over 250 in attendance. Besides the hours for study and class room work we held conferences, the helpers and leaders taking part with us in discussing such questions as church government, holding of church property, marriage, education, & the duties of leaders & deacons. It was cause for great joy and gratification to notice how these men have grown, with what strength they have formed convictions, and with what power they advocate what is right and Scriptural. We closed the class with the Lord's Supper on January 14th. Heretofore we have held a joint service for the men and women when we administered the sacraments, but the last time we did so in August the building and yard were so crowded that barely more than half of the people could get the benefit of the service. This time the men alone were far too many and great numbers of them were compelled to stand outside.

The new large church building is most urgently needed and it will be a great disappointment and drawback if we do not secure it this year. In two weeks we expect to take up subscriptions once more and are earnestly praying that we may receive enough to enable us to see our way to going ahead with the building. Judging from the Christmas offering of nearly 100 yen for the Deacon's fund we have reason for encouragement.

Since the Annual Meeting all of us have made from one to three trips to our country work and when we came together for the quarterly meeting of the "Session" just before Christmas we found that already this year nearly 300 had been baptized and over 700 catechumens received. So far there is no check on the progress of the work, but every such advance renders it more and more difficult for us to visit all the places for even the necessary work of administering the sacraments and giving the much needed instruction and oversight. We have just taken one step forward towards receiving more help from the Korean Assistants. The "Session" took action giving permission to so-called "Helpers" (five of them) to receive and enroll catechumens under the direction of the missionary. This may help us out a little but we are in very great need of missionaries to do the work which as yet we cannot commit to Koreans.

Mr. Hunt is laid aside for a month or so with a sprained knee, but we hope it is for not more than that length of time. Mr. Whittemore has gone north again where he will be joined later by Mr. Lee who will assist him in a class there - after he returns from his present trip to his own country section. After work in the city church for another two weeks, I hope to get off to my country work

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for a couple of classes and for some itinerating.

I am enclosing with this a short note to Mrs. Fry and also a letter on the subject of our reasons for requesting 17 new missionaries. Four of us, one from each station, were appointed to present such a statement to the Board and I now write as Chairman of the Committee.

I am sure that we of the North while realizing our great need of men do not wish to ignore or under-estimate the needs of the other parts of Korea. We do not suppose that we shall get all the missionaries asked for - this year - but we feel that it is our duty to make known to the Board and the Church the number we need if it is at all possible for the Church to send them.

Personally I think that of the first 9 missionaries asked for, all but the one lady for Fusan [Pusan] should be sent this year if we are not to lose very much of the fruit of our labor. We need the others but these 8 seem to me to be imperatively needed.

With sincerest regards from Mrs. Moffett and myself and with continued prayers that you may be kept in health and be given greater & greater joy in service

Sincerely yours,

Samuel A. Moffett

Pyongyang, Korea

February 6, 1900

S.A. Moffett

My Dear Dr. Ellinwood:

After our experience on last Sabbath, I feel that I must write you just a few words at any rate to let you know of our joy over the way in which our people are responding to our efforts to lead them up to self-support.

For six months we have been preparing for a great effort to raise enough money from the people to enable us to go ahead with the new and large church building so greatly needed. After repeated meetings of the officers and the Building Fund Committee, and after a great deal of quiet work among the people we took the subscriptions on last Sabbath.

We had raised among the Koreans in the last two years 600 yen, but under the plan adopted by station & mission, we needed to raise from them 2000 yen more before we could build the 4000 yen building which we need, we to supply with foreign funds not more than $\frac{1}{3}$ the cost. We felt that if we could offer enough to make them feel that it was within the range of the possibility of their raising the necessary amount and so believe that the building was assured if they used all their strength, they would then put forth every effort and possibly enable us to build without even having to give assistance to the extent of one-third.

The plan evolved was to ask for bona fide subscriptions amounting to at least 2000 yen - payable within three years, so that being assured of receiving that amount we could put up the building at once while it is so urgently needed.

It certainly would have done you good could you have been present on Sabbath when after remarks by Mr. Lee and myself and three of the Korean Church officers at the men's church and by Mr. Swallen and two of the officers at the women's church, the subscriptions were recorded. One man, a miracle of grace, one of the first seven men I baptized here just before the war in '94, led off with a subscription of 200 yen followed soon after by a recent convert's subscription of 240 yen, the largest single amount subscribed. After that the sums ranged all the way from 80 yen to 40 sen (20¢) in some 400 subscriptions amounting in all to nearly 3000 yen. It was intensely interesting to stand before that audience and watch the thoughtful faces of many of the men as they were making up their minds as to how much they were able to subscribe, and it was amusing to have some of the men who, not able to find room in the building owing to the large congregation, come around to the door just back of us and call out through the door the amounts of their subscriptions. Their zeal must have kept them warm for the day was intensely cold, the thermometer marking near zero [0° fahrenheit]. Some of the women this year again showed their interest and zeal by contributing their silver rings. The Koreans and ourselves too, were surprised and delighted beyond measure and while their subscriptions mean great sacrifice and close economy for most of them for the next three years, it also means a rich spiritual blessing to them. May the Lord grant to continue His blessing to these people, developing them in every Christian grace, and grant to us wisdom in leading them.

Very Sincerely Yours,

Samuel A. Moffett

P.S. I want to make use of the above in what seems to me a perfectly justifiable way, viz; to thereby call the attention of the Board to our claims for consideration of our requests for new houses and new missionaries.

As to houses - we ask for three this year and we need all of them very very urgently.

Where a Station asks for as little as we do for the work, but leads the people to provide for the work - where we ask nothing for church buildings, practically nothing for parochial day schools and very little for evangelists - obtaining the money for these from the people, it seems to me we have a right to ask for a larger percentage of an appropriation for those needs which we do not expect the Koreans to supply, and that we have a prior claim, for our needed houses, on the Board's resources than should be allowed those fields where large sums are asked for church buildings, schools, and mission employed preachers, and a prior claim to new work not yet undertaken.

So urgent has been our need for the houses that both Mr. Swallen and myself secured private funds and put up our own house this year (on plans approved by Mission Property Committee) rather than be crippled for our work by insufficient and unhealthy accommodations. Both of us have been able to render far better service by having our houses.

We plead for appropriations for these two houses and for one for Mr. Hunt this year even tho the request may seem a large one. It certainly is not a request out of proportion to the needs and the work and the length of service represented. Should it be impossible to allow the three, I have been freely willing to have Mr. Hunt's request take precedence of mine, because if necessity be, I can wait for the money, but Mr. Hunt needs his house. However, I do feel that the Board will do its own work the greatest benefit by appropriating for all three this year. The money I have invested in the house, I need for use in the Lord's work here, not for personal needs. I need it for the publishing of books and for supplying books, etc. for our Book Store which is one of the great factors in our work successfully distributing immense quantities of literature all over this northern country. Heretofore I have been able to keep invested in this work from one to two thousand yen turning it over and over as the books were sold, but I now find the supply of books nearly exhausted and no funds with which to continue it. Did we request an appropriation for that work doubtless you would grant it, but that is a need which can usually be met otherwise and one which we want eventually to make self-supporting under Korean management - while our houses are primarily within the province of the Board to supply.

As for new missionaries, I believe our policy gives us a claim - because the after expenses incident to sending us new missionaries are not as great as under the employment system - and while I do not want our claims to supersede any field where the need is more urgent and the promise brighter, I believe we have a right to ask the church to at once relieve us of some of our great burden of work which has been piled upon us before it undertakes new work which still awaits development.

Is not our claim a just one, and is it not a reasonable request we make in urging these reasons for particular attention to our needs? In this belief I have written as I have.

With kindest regards and sincerest wishes for a blessing upon you at the time of the Ecumenical Conference.

Very Sincerely,

Samuel A. Moffett

Taiku, Korea

February 12, 1900

R.H.Sidebotham

Dear Dr. Ellinwood:

At the February meeting of the Taiku Station I was instructed to send the bi-monthly letter to the Board. I have some hesitancy in so doing, as I am new in the work and am far from being so well acquainted with its details and the relative value of the different kinds of work here that I feel capable of giving a suitable resumé of the work of the past two months. However, I shall endeavor to tell of things as they appear to me.

Mr. Adams' return from Sungju after ten days evangelistic work was very full of good news, though he had not found the interest quite as large as representations from Koreans visiting in this city had led him to expect. He found several men interested in our doctrine - four or five of them intelligently so. Of these he admitted one as a catechumen. The one most clear in his faith in Christ and the "best educated" man of the professing Christians applied for admission as a catechumen also. But as he had been an official in the Roman Catholic class in that neighborhood and had not severed his relations in an orderly way from that body, it was deemed expedient to defer his admission until he had resigned his office and severed his connection with the Romanists. This section of Korea is a stronghold of Romanists and we are very anxious to avoid doing anything which will be apt to provoke their wrath. We cannot work with them & we do not feel it wise to work against them. The endeavor of the missionaries here, it was decided at a meeting of session shall be to preach the Savior and the pure Bible doctrine and if we are brought into any relations with the Romanists, to take great pains to see that everything is done "decently and in order". The ten days stay of Mr. Adams with the Christians there was a season of instruction in the beliefs of the church and of preaching to the people. It was found necessary to lay much stress on the observance of the Sabbath for they had not been informed that Sabbath keeping was necessary and knew nothing of how to keep it. Mr. Adams thinks the Sungju community very hopeful for future labors.

In Taiku the work has been developing normally, two or three catechumens have been admitted. We are sorry to report that one of these catechumens had to be suspended for an indefinite period because after his fourth wife had run away, he shortly secured a fifth without making any effort to find his fourth, and when the runaway returned announcing she would stay but a few days, he had lived with both women for ten days. He professed repentance publicly and is faithful in attending services.

Another catechumen who had shown some signs of weakness on the Sabbath question before applying to join himself to us is a catechumen but altho [he] professed repentance for selling goods on Sunday, has been unable to withstand the pressure brought on him by the men whose stock of goods he is selling, and was at his stand on the last Sunday in January. A Christian desperately poor, owing many creditors finds Sabbath observance very hard. The session will examine into this case and probably will have to drop him.

The first death has come to the Christian community here. Mr. Yi (pronounced ēē) came to us last summer wishing to get carpenter and wood buying work. He obtained none as it was known his business relations with the Romanists had been unsatisfactory, and he had left them because they would not employ him again. But though he obtained no work here, he became a regular attendant at all the meetings and brought in many of his friends, among whom is my language teacher, a promising catechumen. Mr. Yi applied to be admitted to the catechumenate and was admitted, an earnest believing and loved man. Consumption [tuberculosis], however, has ended his life two days ago. Before his death many times he gladly told of his faith in Christ, and it was deemed advisable to baptize him, as he so requested. We asked that he be given a Christian burial, instructing his family to let the missionaries bury him. He passed away peacefully, the first Protestant of this province to meet his Lord. His death has had a healthy influence on the other Christians, and it is hoped by us that the funeral today will be made a

blessing to them.

The dispensary has been opened. Dr. Johnson had done much work among the Koreans before, but about 1½ months ago, he opened the dispensary. Immediately the people began to flock thither to be cured. The doctor is a very busy man. He tries to give his forenoons to the language, but the patients are becoming more numerous and he has to go before dinner [noon meal] and never finishes before supper time.

About 20 patients are disposed of each day and, as the doctor has an untrained helper, and he himself has not finished language work and has not well learned the peculiar ways in which the Koreans, ignorant of anatomy and physiological and medical terms, describe their symptoms, this represents a great deal of energy. A few operations also have been successfully performed, in which Mr. Bruen and I have been of assistance.

The medical work promises well. We are in a large city at the center of the most populous province of the empire with no other foreign doctor in the province. People come in from many miles around - some from 70 or 80 miles because they hear there is a foreign doctor who cures people - and Dr. Johnson says that nearly every one reports to him that they have heard that this hospital is in charge of the people who teach the Jesus doctrine, so that efforts at preaching are thus made easier. The ground is broken for the planting of the gospel seed.

The New Year's season, beginning January 31, has given Mrs. Johnson many opportunities of speaking to the women of the city. They rarely get outside of their own homes except during these holidays which last two weeks. Mrs. Johnson had a room fitted up for the reception of visitors and she has averaged talking to eight or ten each day. She loves to talk to the women, but much regrets her language ability is no greater, as many household cares have hindered her from progressing far beyond the first year's course of study.

Mr. Bruen and I have been buckling into the language, and Mrs. Sidebotham has been studying it as much as her health and other duties will allow. We have found a beginning to actual work in endeavors to teach the boys who will come each Sunday afternoon (we average seven) - how to sing, [to recite] scripture verses, and getting someone to tell them a Bible story. As our ability to converse in Korean increases we hope to form this into a Sunday School.

As I write Mr. Adams is conducting a class for the instruction of the Christians who do not reside in the city. It is the first time such a class has been undertaken here, and probably the distant Christians have not realized its importance. There are three present now, and more may come in, as he expects to continue the class another week. But in a locality where a year ago there was hardly one who dared confess Christ, the gathering of a dozen Christians from the city, and three who represent six or eight more from the country, fills our hearts with gratitude to God that He has thus blessed the efforts of His servants.

The business affairs of the station are very slow in moving. Efforts to get materials for houses on the ground belonging to the Board are accomplishing little. Timber is very scarce here. Suitable timber it seems impossible to get. It may have to be shipped in from Japan at great expense. It is very discouraging to try to build a house here larger than a hut. It is the intention to fence in the property as soon as possible, but Korea is so primitive that to get posts for the fence seems almost impossible.

Mr. Adams has been giving about three hours a week to the task of instructing and helping us new missionaries in the language. We appreciate his help very much.

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The health of the missionaries has on the whole been very good. Mrs. Johnson, Mrs. Sidebotham and Mr. Bruen have been incapacitated for two or three days. Living in Korean houses is far from the ideal mode. They are not built to insure the health of the missionaries. But we have to put up with them for a time, and for us newer ones it seems probable for a long time. We need somewhere where we can escape the terrible smoke which spreads over this city as the Koreans light their fires each morning and evening - the wind is too light ordinarily to blow it away. But I know Dr. Johnson has presented strong arguments to the Board concerning the desirability of house building. As for me, I am not much pleased with the prospect, as it is now sixteen months since the Mission recommended his house money, and ten months since the Board voted it; but there is no house yet, and the means seem absent.

I hope my words will give you some idea of the work of the past two months in this station. We are happy in our work, and united - a fact which I deem it worth while to mention, as I remember the many times we were counseled last June to "seek to live at peace with the brethren". The Spirit of Jesus seems to pervade our intercourse together, and we have many delightful prayer meetings - each Thursday evening - and helpful song services - each Sunday evening.

On behalf of the Taiku Station,

Very sincerely yours,

R.H. Sidebotham

Pyeng Yang, Korea

March 1, 1900

Graham Lee

Dear Father & Mother:-

I returned from Syen Chun last Saturday and the same day the Christmas box arrived. Mr. Noble of the Methodist Mission, brought it up from Chemulpo. The river froze over before the box reached Chemulpo so it had to lie there until someone could bring it up. It made a second Christmas and gave us a great deal of pleasure. We all are very thankful for the way you remembered us. Margaret will certainly "cut a swell" in her new shoes and stockings. I do wish you could see the little girlie. She is the daintiest, dearest little thing, and such a good baby. She has always reminded me of Raymond [her older brother, who died about a year ago]. She is like him and yet very different.

Mr. Whittemore and I had a very interesting class in Syen Chun. There were about two hundred in attendance and all paid their own expenses.

In your last letter, Father, you wonder if Koreans, given an ocular demonstration, as you suggest, would have any desire to better their condition. For the heathen Korean I can't say much. But the Christian is developing a great desire to better his condition. Several of them have bought foreign plows from this very desire. I'm sorry to say, though, that the plows haven't proved a success simply from the fact that the people don't know how to work them. Give a Korean a bare plow with no instructions in regard to it and no arrangements for coupling it up and it is no wonder he fails to make a success of it, and has gone back to his Korean plow with cast iron share. The plows were introduced in this way: Dr. Underwood has a newspaper in Korean and he in the paper sang the praises of American plows and offered to send an order for those who wished them. Several ordered and the plows came all right but there were no couplings and no instructions and no one in fact to instruct the people who bought them and as a consequence, some of the people think that American plows are not as good as the crude Korean arrangement. The matter was gone at backwards and consequently didn't pan out. The way to introduce a thing like that is first to let a Korean see how the thing works, give him a demonstration of it and show him what the thing can do when worked properly and then he will have some chance of making a success of it. But to just hand him a plow without teaching him how to use it, it is no wonder he makes a failure. Some of our carpenters here have learned how to use American tools from seeing mine used and now several of them are getting tools little by little. You must remember that all American goods are very expensive for Koreans, where they are laid down here with freight and duty added. A carpenter who makes twenty five cents a day can't buy many American tools. Many a carpenter would like to have our tools if he could afford to get them. I don't know as this answers your question but what I have said shows that the Christian Korean has waked up and has a desire for better things.

Just at present the air is thick with rumors of war between Japan and Russia. That war is inevitable I have no doubt. Russia is determined to have Korea and Japan is determined that she shall not and two such determinations are bound to clash. With England's attention taken up with South Africa and Japan's fleet yet unfinished, it looks as if now was the time for Russia to move. If hostilities begin Korea will be the battle ground, and Pyeng Yang from its strategic position is bound to be hotly contested for. What will become of the missionaries I don't know. We'll be able to tell you more about that later. Should there be a battle here, the ladies and children would have to leave. We men would be allowed to stay, I suppose, and look after our property. War may not come this year and I hope it does not. But at present things look a little bilious. If war does come don't worry about us. We can take care of ourselves all right.

With love to all the family,

Your affectionate son,

Graham Lee

(from the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

My dear Jennie [her sister],

It really seems like ages since I have heard from home and probably you think the same about me. I am sorry that I have so neglected to write, but indeed my hands are full and I take very little time for anything outside of my regular work.

How long, long we have waited to hear whether the films we sent home ever did amount to anything, or not. Someone said, "Never send to any relatives to have anything done." We have lost all our interest in our Kodak because we do not know whether the pictures we took were any good. However, we are going to take a fresh supply and bring them along with us. Dr. Folwell is an amateur photographer and he does real well; he has put me in the notion of learning to develop my pictures myself. I want to get the outfit and learn while we are in America.

We realize every day that the time for our going is drawing near and we have a lot to do before that time. Will wrote today to have our passage engaged for the 2nd of July, to start from Nagasaki by the "Empress of India". We get tickets direct to Chicago. So, if God is willing we will leave here about the middle of June and reach home by the last of July. We are looking forward with dread to such a long trip and yet we look forward to the sea voyage with a great deal of pleasure, knowing that it will do us all a lot of good. I feel glad that we are so soon to have a rest and change for I fear we could scarcely get through this summer. We are not sick. The children seem perfectly well, but Will is almost nervously broken and I guess I am not far behind.

Will has just returned from a 3 weeks trip to his work in the Anak district. From what he says he was seeing Koreans from morning until night, and most of the night. Consequently he came home almost worn out. The work is very encouraging since he has more help and it can all be looked after. Our cook, Kiphunie, has turned out to be the best teacher and preacher (Ee Ki-phun) down there. He does Will's cooking but we do not have him come to Pyeng Yang any more. While Will is up here, Kiphunie is faithfully at work among the different groups or out where the seed has not yet been sown. I have a woman whom I am trying to train in as cook. I trust I can make something out of her but it does take patience, patience.

These days I am trying to get some clothes made for the children, but it does go slow. I am now wondering when the dye is coming, hoping it will be along pretty soon, for when I get Olivette's and Gertrude's aprons done I will be ready to color and get at Wilbur's clothes. I am making over old clothes and making up what goods I have on hand. I will have plenty to get home with. I have my shirt waists all done and a dress for Olivette made out of the dark blue traveling dress I wore when we came to Korea. One little dress for Gertrude, and the Korean women are getting some Korean clothes made which we will bring home. Olivette says that she will sing Korean for you just for fun. She is delighted that she is to have some real Korean clothes. About half the time she has her head tied up in a white cloth and has on one of my aprons for a skirt and a white waist like the Koreans, and goes around the house making-believe she is a "saxie" (a young Korean girl). In their play she and Wilbur always talk Korean to each other. Gertrude is truly a Korean; she does all of her talking in Korean. She is as happy as the day is long, and as busy.

Well, I often wonder what I will do when we get home. Pa and Ma are old and not used to noisy children. I fear I will not be able to stay with them long at a time, for they never can endure the noise of 3 busy children, and I am sure they will annoy you dreadfully. Will and I have talked it over but we have not come to any conclusion what we will do after we get home. After we have made a visit with you all,

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I expect we will do as other missionaries do, - rent a furnished house and keep house for a time. Mr. and Mrs. Pieters of Nagasaki, Japan leave next week for their furlough in America. Their people live in Michigan. We were in hopes that we could go at the same time they did, but our Mission would not let us off that early. No doubt it is better as it is. We will get our orchard moved and get our place all fixed up here before we go. Will is having the terraces sodded; native trees set out, and getting ready to set out all the fruit trees we can bring from Gensan [Wonsan]. These beautiful days are reminders that Spring is very near. Only one more month and the Spring Class for women will begin. Will and I both expect to teach in it. I would be glad to have some of the other ladies take my place, but no one seems able to do it. Mrs. Moffett has been sick all winter and Mrs. Wells is not at all well, so we cannot hope to have them take much part.

The work is very encouraging all along the line. All the missionaries [apparently referring only to the men as "missionaries"] and Miss Best are in the country most of the time. Miss Best is doing a grand work; she goes out and holds classes for a week at a time, here and there among the different groups.

My sheet is full so I must close for this time. I trust you are all keeping well. I am so anxious to hear from Pa and Ma. Oh! I trust they will keep well until we come home.

Sallie

Pyeng Yang, Korea

April 20, 1900

Sallie Willison Fisher Swallen

My dear Sister,

This morning I have laid aside my work for a few moments to get a few long-neglected letters written. I cannot tell how full every moment is occupied these days. The Bible Class for the women from the country churches has just closed; the attendance was good, and it was a very successful class. I am getting on nicely with my sewing and can now see my way through to get done, so I can get the house cleaned and all the things nicely put away. I will be able to keep up all my work until the last if I keep as well as I am now.

Will leaves Monday or Tuesday for Anak, his final trip before we leave. He will visit every group of Christians and plan the work for all the Helpers. I am sure it is not going to be easy for us to leave these people. I have become greatly attached to the Sabbath School women and girls (at the South Gate church).

Our church here was called upon to mourn the loss of another of the best workers in the church, Mr. Moffett's Helper, Mr. Yi, who was sick only a few days and passed away. His wife with her 4 little children are wonderfully reconciled. It was touching to see how quiet and calm the Christians are. They rather rejoiced that another of their number had gone to be with Jesus, yet they feel his loss so keenly.

We received sad news from Seoul the other day, saying Mr. Gifford died suddenly, alone in the country. We haven't the particulars yet. Mr. Moffett is appointed his administrator, so he has gone to Seoul. Mr. Gifford's mother came to Korea last Autumn, so she is with Mrs. Gifford who is broken-down in health.

.....These beautiful days the children are enjoying the out-side all day and I feel I would enjoy it, too, if I could get out. We have a fine bed of strawberries and asparagus planted. We have our yard.....

[Sallie]

[incomplete letter of Mrs. W.L. Swallen to her sister]

(typed copy in the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

Pyeng Yang, Korea

April 29, 1900

Alice Fish Moffett

Dear Father and Mother:-

I wish I might have taken you with me to the service at the Woman's church this afternoon. As usual the building was crowded and women were standing in all the doorways - there were probably two hundred present. We had an excellent sermon from Mr. Kil, who is a leader and one of the officers of this city church. His text was James 3:5, 7,10 and his subject the power of the tongue for good and for evil. He is a good man and I have always liked him, but I was surprised today to find he could preach so well. He had in mind a good outline, made it clear and simple, used illustrations from the every day life of the women, and held their attention quite well, most of the time. This last is far from easy to do with Korean women. They do not know how to think continuously and their minds wander. It is great joy to see these men develop in their Christian lives and by their study of the word. Our dear Ye Sunsaing [teacher Lee], who has so recently gone from us, was the only one about us here who had, as Mr. [Graham] Lee likes to call it, the true Homiletic bias. He delighted in the study of sermon outlines and was constantly on the watch for illustrations to use in preaching.

Mr. Kim, the assistant pastor, is the man who has the clearest, deepest insight into spiritual things. He has a beautiful spirit, and is most earnest in his preaching. I have often seen him really tremble as he stood before the people, he seemed so overpowered by the greatness of the message he had to bring. His manner is very quiet and calm and he thinks and feels deeply.

I have written you many times about the little woman who has been so much to me ever since I came north. Every day in the dispensary I am so thankful for her and for her contact with the women. She loses not a moment when she can get in a word about Jesus, and she knows how to meet the thoughts and objections of the women where my set phrases come so short. Oh, there is nothing in the world like this coming in contact with people who have never heard of Christ and telling over and over the story of His love.

Yesterday when we were talking about heaven and how we could reach there, one woman was very curious to know if I lived in that dispensary. No, I lived in another house up the hill. Was it better than this one? Yes. It must be like heaven. No, heaven was very far better than anything we could see on earth. In heaven we would be with God and with Jesus, and there would be no sin. Oh, but if she had a house like that medicine room it would be heaven for her. She had heard I had something soft to sleep on - had I? Yes. That, too, would be like heaven for her.

Poor, comfortless lives, knowing not their real need. What a consolation for us to know that the Master knows all about each one and is full of compassion and help. Would that they all knew how to take His comfort and salvation.

Now good night, my dear ones. Praise be to our loving Father for His rich blessings in your lives and ours. May we be but a blessing to others. Mr. Moffett would send much love with mine, if he were here.

Your loving daughter,

Alice F. Moffett

(from the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

Taiku, Korea

May 3, 1900

Edith Parker Johnson

My Dear Dr. Ellinwood:

Since I left America, it was with the firm intention of writing often to Board; but - two years and a half have gone by all too rapidly without seeing the fulfillment of my intention. I had no idea that a missionary's life was so busy as it has proved. If there's no immediate duty to my family there is always the language or the women who call, to fill the days full and make me go to bed tired at night.

But I do enjoy my life here, and wish for no happiness, no more satisfying one than this. My direct missionary work is of course small, for my house will not yet run by itself, nor will my baby take care of himself; it is therefore fortunate that the women come to me - and what time I give to them is indirect evangelistic work. They come, almost without exception, I suppose, merely out of curiosity. I entertain them in a Korean room just outside our yard; and after getting a little acquainted with the general facts of where they live and how many boys they have, and having answered their questions as to my age and the number of boys I possess, I introduce the subject of the purpose of our coming to Korea. At times, they seem to be very much interested and some of them come several times; but as yet there are only a few who count themselves believers and they are not the strangers, but the wives of Christians. I often sell them books and I am sure there is some good accomplished, though the results are not yet apparent.

The brightest Christian among the women is the wife of our cook who is also a Christian. This woman helps me with the care of the house and the baby, and with the sewing, and is an honest, faithful worker trying earnestly, I believe, to live up to her light. One day her husband came into the sitting room and began to scold her in a loud angry voice in my presence. I took occasion to reprove him for it and Dr. Johnson also gave him a little talk upon the subject. The man said that he just didn't know how to get along with that wife of his, she wouldn't mind him at all and yet as a Christian he couldn't beat her as another would do. Dr. Johnson suggested to him that the way he and his wife get along happily together was by mutually giving in to the other. The cook went away, and evidently acted on the advice, for he remarked to the Doctor a few days later that he and his wife were trying the plan, and he found that he got along now very well with her. As for the woman, she seems to be growing constantly in the Christian life. I had some callers one day whom I could not understand and I called in the amah to help me. They were two women who had come especially to find out about the doctrine, they said. Before I knew it amah was saying "Let us pray", and then she repeated aprayer which is in one of the tracts for believers. She has not yet asked to be admitted as a catechumen and I doubt whether she.....that women are admitted but we are waiting for her to suggest it, and I think it will not be long before she will realize that before God women are not the outcasts, but sharers with men of the glorious "sonship".

2. We are now in fairly good health as a station, Mr. Sidebotham being now convalescent after a light attack of varioloid [?] which has kept him in quarantine for some time. We shall be glad when we can meet him again, and also when we can go over to his house and enjoy the new piano which came just a short time before he was taken ill.

3. The coming of that piano to Taiku was a great event. Thirty coolies in all, carried it in from the river, ten miles distant where it had come from Fusan. A crowd of the curious followed it and halted at our gate. So did the piano. It was too large to go through until its box had been taken off. Then it passed through the gate in triumph only to stop once more at the door of Mr. Sidebotham's house which was too narrow to admit it. A little paring of the door casing, however, made that all right, and the piano was in its place to delight the hearts of all the station for years to come. It was so kind of the people in New York to give impetus to the idea of getting one for Mrs. Sidebotham. She is a skillful player and is made

very happy by the possession of the dearest material thing she could desire.

4. Our house site is beautiful. We have built a stone wall to protect a part of it from molestation and curiosity and a bamboo-wire fence extends along the front farthest from the house. We have planted seventy-two fruit trees and fields of potatoes and other late vegetables and more we are waiting, not quite sure whether the house is to go up or not. When the above-mentioned preparations were well along, Mr. Adams received a letter from theofficial in Taiku who is acting on the ground plan since that notable was arrested and taken to Seoul on the charge of stealing government money. The letter states that in building in the interior we were going beyond our treaty rights which expressly state that no foreigner may holdproperty in the interior. The letter states that in addition to that, there were two..... why we should not build on that particular site . 1st it was government land, and 2nd it was prejudicial to the good interests of the city as it cut off the benign influences otherwise floating down from the hill to the city below.

Mr. Adams went to see the man and found him apparently affable enough, but anxious to do his duty, and probably acting at the instigation of the So family, the grave of whose progenitor lies under the hill. Mr. Adams accomplished nothing except the admission on the part of the official that the last two reasons were of practically little importance and that it was the matter of the treaty that had obliged him to make us the communication.

We have placed the property in the hands of a Korean, and Mr. Adams has gone to Seoul to see our consul and get workmen if possible. The official for his part has merely forwarded a letter to Seoul, stating the case and in the meantime we are asked to stop proceedings. We are not seriously disturbed by all this, for it is apparently a purely local affair, and one which has confronted the interior missionaries on several occasions before, always however, ending in the missionaries staying in the city and continuing this work.

We have had great difficulty all along in getting material for building and workmen to superintend. At last we have a part of our wood cut and stored, ready for the rains to come, to float it down the river to us. (We can't go out and buy lumber – we have to cut our own forests.)

In due time I expect to see a really comfortable house arisen. In the meantime we can manage to get along by going to the monastery in the hills this summer when the weather gets too hot in the city.

We are enjoying our new missionaries very much, and feel we have much to be thankful for in having so congenial a working force.

Of course you hear of the work among the men through Mr. Adams, so I have not touched on that. With best remembrances to you all and especially to you with whom we keep in closest touch

Yours sincerely,

Edith Parker Johnson

5. Medical Work:

P.S. Dr. Johnson says I forgot to speak of the medical work. The most encouraging thing about it is the fact that the surgical patients come to the Sunday services, though they know their physical ailments will not be attended to on that day. Two or three have professed to believe though none have as yet been received as catechumens.

5/03/1900 – p.3 E.P.J.

Mr. Moffett has just sent down from Pyeng Yang one of their Christians to act as the Doctor's helper in the dispensary, teaching the doctrine to the crowds who wait their turn. It is remarkable how they begin to come early in the morning, though it is well known that the doctor will see only his surgical cases then. They wait until afternoon and then sometimes have to go away because there have been so many ahead of them that there's no time left in the day. I might add that there is also no strength left in the doctor by the end of the day. He uses his strength wisely however, and I think it is easier for him than it was, by far, to see a larger number than it was to see a few at first.

My callers among the women are very often patients of the doctor's. One old lady insisted on bowing low on her knees before me as the doctor's wife because her son had been so much benefitted by Dr. Johnson's medicines.

They are constantly giving presents of eggs and chickens and chestnuts and the Doctor's fame seems to have spread for miles around in these few months.

E.P.J.

Pyongyang, Korea

May 10, 1900

Alice F. Moffett

My dear Dr. Ellinwood,

In the midst of the experiences of the past month we have been called upon as a Mission to sorrow deeply in the death of our beloved Mr. and Mrs. Gifford. We cannot yet fully realize that their faithful, loving work among this people has ceased; our hearts are sore over the loss of their helpful presence, and we shall miss them at every turn. The breach in the rank of workers is a wide one & we are pleading that the Lord of the harvest may speedily choose and send those whose hearts shall be filled to overflowing with love for the work thus left.

In our Station too, death has come near to us and the Lord has called to Himself a dear native worker, Teacher Ye, who for some years has been a leader in the Church and was soon to be ordained as elder. A strong, lovable and loving man, taught of the Holy Spirit, he was one to whom many turned for sympathy, advice and assistance. He had been Mr. Moffett's teacher, and in recent years their daily conferences and work together for the Church were most harmonious and of great help to both. Before going Home he said he had a great desire to stay longer and work for the Church but he knew the Lord had called him and he was happy to go.

Early in April the Spring training class for women was held during eleven days. Over fifty women from the country were in attendance though a few did not remain during the entire session. There were two classes, an upper and a lower, taking studies in Mark, Luke and James. Also a singing class was held each day. Three native workers assisted by reviewing the classes in their Bible studies, and by teaching some of the women to read. To those who came for the first time, the class was the opening up of many new things, during its sessions they drank in what they could, then started off for home each with a book and a new determination. These women will be the supporters of future classes.

During short trips to the country Mr. Lee and Mr. Hunt received thirty in baptism, and admitted one hundred sixty-three catechumens, while among the country groups two members have been suspended under discipline and three catechumens dropped from the rolls.

There is much persecution from officials throughout the district. In spite of the lack of teaching of inquirers, and the utter inability on the part of the missionaries to properly cover the field, there is continued and wonderful ingathering. The region just West of the City is being aroused and inquirers are multiplying in one village after another.

We are rejoicing over the news of the appointment of new workers for Northern Korea, and earnestly urge that they make all effort to reach the field as early as possible. A warm welcome awaits them from us and from the Koreans.

Plans are being made for holding the Annual Meeting in Pyeng Yang next September. This will mean very much for good we believe, in permitting the members of the Mission to come in contact with the people of the North and to be of help to the Church here during the sessions of the meeting. We expect a large gathering of Koreans from the country districts and look for rich blessing upon them and upon us.

Last Sabbath, which was appointed by the governor here as a day of celebration in honor of Buddha's birthday, brought many people to the city and consequently the church buildings and courtyards were crowded. On going to the woman's building for Mrs. Lee's morning Bible study class, I found the Christian women gathered as usual and the doors and courtyard thronged with sightseers. Just after I entered the women began talking among themselves and I heard one say, "We come here every Lord's

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Day but some of these women outside will never come again. Let us go out and make them take our places." A number at once began working their way toward the door, and one woman fearing I would not understand, came to explain to me. Before long Mrs. Wells had made room by taking her class of young women to her own home, the little girls had gone as usual with Mrs. Webb to another building, the majority of the Christian women were outside, three of them talking to three separate groups, and the main building was crowded with strangers listening with comparative quietness to the Gospel. It was good to see the pleasure of the women in giving up their hour of study that others might come in to hear for the first time. And we thought with pleasure of the new building for women's meetings outside the city which will soon be ready and which for the present, at least, will hold a number larger than the believers. In some places in the country as well there is lack of room to accommodate those who gather. In one or two places the country groups are enlarging their places of worship and in others they are rebuilding.

It certainly could never be said that such a work as this is ours or the result of our labors; its growth so far exceeds what could possibly be accomplished through the number of workers here that it sometimes seems as if we can but stand and see what the Spirit of God is doing in the hearts of the people, and how He is causing those who believe to grow in grace and in knowledge of God.

The passage which so often expresses the feeling of my heart is that in Isaiah 63:7, "I will make mention of the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." We praise the Lord for His loving-kindness and tenderness toward this people, and ask that His name may be more and more glorified in them.

With warmest regards from all the members of our Station, I am

Yours sincerely,

Alice F. Moffett

Seoul, Korea

May 14 - 31st, 1900

Sadie [Sarah Harvey] Nourse
[later Mrs. Welbon]

My dear Endeavorers,

The sad deaths of Rev. D.L. Gifford and his wife together with all the work that has followed has left no spare minutes for letter writing.

Tuesday morning, March 20, Mr. Gifford started out on a country itinerating trip in good health and wrote home of good meetings, well attended and much success. Happy, hopeful letters, showing he was full of work and encouraged by finding his out stations not only alive, but in good, strong condition, Christians active and many coming to classes and others to be baptized and received into full membership.

For two weeks Miss Doty had been compelled to let Miss Strong take her place in the school while she took a rest and so it happened we were alone when the word came, Wednesday, April 11, saying that Mr. Gifford had died Tuesday, a.m.

All morning there had been such a pouring rain, but Mrs. D.L. Gifford came through it down to our house to ask if I was sending our errand boy out and if so would I send to the Hospital and see if Dr. Field would come over to see one of our Korean church women.

Mrs. Gifford seemed a little stronger and was happy in the thought that she would soon be able to take up her Women's Work again. When she left I gave her Mrs. Mann's magazines and she asked if she might keep them till Mr. Gifford's return so that he, too, may read them.

While Miss Strong and I were at lunch, a little note came from Mrs. Fulton Gifford [Mr. Gifford's mother, who was with the Gifford's] to which she added, "We have just received a letter from Mr. Gifford via Korean post saying he is well and expects to reach home Saturday."

One hour later, the Korean runner arrived with the message stopping first to tell Isebon who went to the Gifford's and then came here. He told me in the same quiet way in which he had spoken to Mrs. Gifford, but his eyes were full of tears and when he saw that I had understood and was about to hurry to Mrs. Gifford, he sat down, bowing his head on the chair and sobbing. Then I knew that his heart too was breaking with sorrow, but for our sakes he had concealed his grief. Many will tell you that Koreans have no feelings, but such experiences as these have shown me very plainly that they have hearts and feelings as well as souls like our own.

The only men of our Mission in Seoul were Dr. Sharrocks and Mr. Moore who was all ready to start next day on one of his country trips. We sent for them and after some conversation with the Mrs. Giffords and the Koreans concerning plans, arrangements, etc. and hurried preparations for Dr. Sharrocks, the two started that night on their long hundred mile journey over wretched country roads on Korean ponies with two pack ponies and Korean mapoos, men who walk by the pony's head to lead him.

That was my first night entirely alone in the school. We thought it best that someone should stay with the Giffords and Miss Strong was nervous and afraid to stay alone with the girls. Since then I have often been alone with never any reason for alarm. The women come in and give me their beautiful "good nights" and say that because I am alone and far from my own people they hope I may sleep in very great peace.

Then followed the long days of busy, but anxious waiting for Dr. Sharrocks and Mr. Moore's

return with the body.

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The ladies met at the Hospital Home and after a Chinese carpenter had made the box, they covered it with black cloth for a coffin, making handles and all. When word came back from Dr. Sharrocks, the coffin, in charge of some Korean churchmen, was sent out to a village on the way to meet them.

It was out of the question to bring the body to the home or to the Union Church for the services for no dead body has ever been permitted to enter within the city walls. There are only two gates through which funeral processions may pass out, the Little West Gate and the Little South Gate, except a Royal funeral which passes through the Great East Gate.

Sunday afternoon Dr. Sharrocks and Mr. Moore returned leaving the body in one of the villages outside the gate in charge of some of the Methodist gentlemen who went out for that purpose.

Monday was such a beautiful, clear, warm spring day – following Easter Sunday. The services were held across the city in the large M.E. [Methodist] church at one o'clock. There were not many flowers, but the ladies had arranged cherry blossoms and potted callas very prettily about the altar railing. Much of the service was in Korean for the sake of the Korean Christians and the crowd who gathered.

Then came the long ride to the foreign cemetery five miles over bad country roads and in and out of wretchedly filthy villages.

The Korean Christians who were carrying the casket on a large bier were to meet us at one of the cross streets outside the city wall and Mr. Swearer and Mr. Cable, two young men of the M.E. [Methodist] Mission on their wheels [bicycles] and I in a jinriksha with a basket of flowers were sent on ahead to arrange the coffin before Mrs. Gifford and her mother should see it.

The Christians sang hymns all the way out to the cemetery. It seemed strange to see men of high rank who would not lift a hand to work under other circumstances, fall in with the others and help bear the casket. Many of us had to walk much of the way up and down steep hills and over stony places. At last we climbed the hill – a high cliff overlooking the river where the Koreans consented some years ago the foreigners might bury their dead. The first foreigners here, the early missionaries, fifteen years ago had many more hardships than we and our lots are by no means easy ones.

When the grave was closed and finished, Miss Wambold helped me plant bunches of purple violets, one for each of the school girls who had arranged them roots and all for planting. It is a pretty, restful place out of sight and sound of the Koreans, facing the west and overlooking the river with green rice fields and the mountains beyond.

The Mrs. Giffords were so sweet and brave through it all, such noble examples to us and to the Koreans of a perfect trust and that faith in God that nothing can move. Putting aside all their own grief and personal feelings for the sake of the Koreans and at all times so gracious and thoughtful of others.

In a few days Mr. Moffett who was executor came down from Pyeng Yang and for several days he and Miss Doty were overwhelmed with work. Mr. Gifford had been the Mission Treasurer since Dr. Vinton's absence, as well as Treasurer and Secretary of many important committees and Societies. Then he had a large country district between twenty and thirty stations besides his own church here at Yun Mot Kol with street chapel for afternoon service and another centre for Sunday evening.

He too was elected pastor for this year for Union foreign service and it was he who asked me to open the Sunday School for foreign children. I miss him more than I thought I could miss a new friend. He usually went to foreign service Sunday afternoons, came in late usually after his chapel meeting and I always walked the two miles home with him and his mother. He took a great interest in me and my life as it has been here this year, in my language studies, etc. and my future work, saying as Mr. Gale has said that I would be a brave, plucky little woman if I should decide to stay in the school and often adding, “Don’t worry, God never makes mistakes and He will give you grace to live a happy, congenial, Christ-like life with anyone.”

A few days before Mr. Moffett left we noticed a change in Mrs. D.L. Gifford. All the physicians met in consultation and decided she must leave at once for America – Mother Gifford to accompany her. That afternoon, April 23, she was worse and at sunset Miss Doty asked me to go on my wheel to Hospital Home with note to Dr. Fields.

I tell you of my ride because many ask if I enjoy my wheel and can use it. This happened to be a great festival day. The King with his thousands of guards and followers had gone out through the East Gate early that a.m. to the Queen’s tomb to worship and sacrifice and were to return at dark when the Big Street [Chōng-nō] would be lighted with torches all along the route. There was no other way for me to go quickly on the wheel except to ride a mile up the Big Street.

The street had been swept clean and all signs of labor removed - - the scores of teams and pack ponies, coolies with their great jiggle [A-frame] loads were all missing. The water carriers, beggars, working women and the dirty, naked children had all been forbidden the street.

Instead there were great crowds of spectators leisurely sauntering up and down – gentlemen of the so-called upper class in their best of white linen and silks – some in lavender, purple, blue or green silk robes. Hundreds of young men who had just had their hair made into topknots [after marriage] and little boys wearing engagement hats.

But I was not looking at the sights except as I frequently ran into them – my own idea was to get Mrs. Gifford’s medicine and to get away from those thousands of black eyes. This is one of my greatest hardships for no good, pure Korean woman except of the low working class is ever seen upon the streets. She may occasionally go out in a closed chair, but very seldom and although the Korean Christians understand that customs are different in our country, others think and speak most disrespectfully of us. But this is one of the things that can be endured “for His sake.”

My teacher told me next morning that he saw me riding my wheel and that it looked so nice and easy he thought he would like to try it.

I forgot to tell you that I rode under the great awning which is erected over the middle of the Big Street at the entrance of the street that leads up to the old palace where the King’s ancestral tablets used to be kept. No one but the King ever rides under this old canvas seated – if on horseback they must dismount and if being carried in a chair or jinriksha, they rise or get out and walk. The crowd was so great on all sides that I rode through before they decided whether I was walking or sitting down and rode, too, on the path of red sand sprinkled in the middle of the street in honor of the King.

A few days later Mrs. Gifford was able to be moved across the city to Mr. and Mrs. Bunker’s. They have a large, pleasant home and it was with them that Mrs. Gifford had made her first home when she came to Korea as Miss Mary Haydon 12 years ago. Mrs. Bunker was the first lady missionary to

Korea [wives at that time were not considered "missionaries". She came out under our Board [as Miss Annie J. Ellers] and then married Mr. Dalzell Adelbert Bunker of the Northern Methodist Mission.

As soon as Mrs. Gifford had been moved, Mrs. Fulton Gifford and Miss Doty began the long, tedious work of breaking housekeeping in the Gifford's home and packing for their departure to America with a view to their return within a year.

Passage was engaged on the same steamer upon which Mr. Whittemore was returning to America on short furlough via Vancouver and although she was very weak, the physicians were hopeful that as soon as she could get away from Seoul she would begin to improve.

Dr. Field, Dr. Whiting, Mrs. Bunker and Miss Shields asked me to help them in sitting up at night and so it happened that I was alone with Mrs. Gifford her last night on earth. Poketunie, one of the girls who went from the school to the Hospital to learn nursing and medicine, was there to help in lifting and waiting upon Mrs. Gifford, but she too was worn out as well as the doctors and other nurses and I found it difficult to waken her when needed for she slept so heavily.

Once in the night Mrs. Gifford asked me to get her Bible and then to sit down on the bed and read to her the 15th chapter of John's Gospel. Then she asked me to hold the Bible that she might see the words again for herself.

I left her about nine o'clock next morning and came back to my work and to rest. That afternoon a called meeting of our station was held to reconsider the question of sending Mrs. Gifford to Chemulpo [modern Inchon] Monday as had been decided upon for it was very clear then to all that the end had come.

It was a delightful spring day and she was carried outdoors on a long steamer chair for a little while. About 4:30 she quietly fell asleep and then we knew that the dearest missionary in Korea had left us.

That night the ladies again gathered to cover a casket and at midnight all was completed and the dear remains placed within.

Sunday morning I had the trying ordeal of being the only foreigner at Korean service in Mr. and Mrs. Gifford's church and at the close all the women crowded about me so full of sorrow over their double loss. We can hardly understand the depth of the love and gratitude these people have for those who have brought to them the peace and joy of the Gospel. We see in them so much that is unfeeling and ungrateful, the blackest of sins and the darkest of heathendom that we are oppressed with the great burden of souls, but we never despair for there always comes some happy, helpful experience that shows us the wonderful power of the Holy Spirit and what Christ can do when he is given full possession of these hearts.

The casket was all in white and seemed especially suitable to Mrs. Gifford for she was a beautiful woman always so sweet and dainty in whatever she wore. And the room was filled with jars of white and purple lilacs and wisteria, bridal wreath and ferns.

The impression made upon the Koreans will be a lasting one for they will always think of her as they last saw her and as she lived among them, the loveliest Christian woman they have ever known.

Dr. Whiting said once after she left Mrs. Gifford's room, "I feel as though I had been talking to an angel" and such was the feeling all had who came in the slightest way under her influence.

Sunday night and all Monday till Tuesday afternoon rain fell in the way that it can only come down in Korea, together with strong cold winds, made it advisable to postpone the funeral service till Tuesday afternoon and then it was still so stormy that we could not let the girls go across the city to the services and although we had started out in closed chairs with four men carriers, the gentlemen all decided that no ladies should be permitted to go to the cemetery.

The Korean Christians bearing the casket started out on the long journey singing as they went our familiar hymns, so different from their horrible wailing and now there are the two new graves on the lonely hillside, but we cannot yet realize that Mr. and Mrs. Gifford are gone. It seems so strange. It is true we have the empty house on the hill above us and day after day the Koreans among whom they worked to remind us of their loss. Then too, we have with us Mother Gifford. Last June she buried her husband and in August came here to make her home with her son, an only child. While preparing to return to her old home in Mendota, Illinois, it was suggested that she stay here and go on with the Treasurer's work for she is still young and is a bright, capable business woman. She has consented to the plan, staying at her own expense and she and Miss Strong who was without a home, will in a few days be settled in a little house about a mile and a half from us - a hill on the south side of the city called In Sung Pootche. Close by is the Korean house where Mr. Gifford held Sunday night service.

I sometimes receive letters saying that next year the ladies Societies and C.E.s will be so much more interested in me for then I will be at work! A difficult language, a trying climate, wretched surroundings, horrible sights, sounds and smells day and night and the loneliness and helplessness that comes with the thought of being one of such a small number among so many thousands of heathens are only a few of the things that come into one's first year.

Sunday morning after morning prayers with the servants and in the girl's school, I go to SS and morning services and sit with the girls and women on the floor through a long sermon in Korean. Many times I am the only foreigner there. Lately Mr. Gale has been coming over to preach for us. After a hurried lunch I go to my own Sunday School of foreign children and I often think how much I would like to have some cards and SS papers for them. We have nice meetings and are now planning for Children's Day.

Afternoon sermon for missionaries and foreigners and then I am home for supper and ready to go to Insanpootche evening service with two of the school girls and a Korean woman.

Miss Doty said these meetings would have to close since there was no foreigner to attend, but said I might go, though she did not urge me to do so for she thought my day was already too full for one who is not yet acclimated. The school girls take turns in accompanying me and a small boy leads the way with my lantern through dirty, narrow streets where by extending my hands I can touch the walls on either side. The first night there were only a few there, but now both men and women attend well and we have good meetings.

I lead the singing and we have a genuine Santa Ana Presbyterian Church praise service till the people gather and the Korean is ready to preach. They dearly love to sing, but not a dozen Koreans outside of the girls' school can carry a tune to save their lives. It is simply awful. In fact there is no word in their language which means "music", but they use the word for "noise" instead. So they say "will you please begin the noise?"

You all know how much I can sing and I often wonder what Edith Barrett or the Chaffee girls or anyone who knows anything about music would do. It might be hard to sing in one's own language with a woman on one side singing two bars ahead and one on the other side two or three bars behind.

At the close of the service the women, young girls and children crowd around to thank me for coming and wish me "goodnight" saying that they hope I may go home safely and sleep in very great peace.

Tuesday afternoon I go back again with a woman Helper and one of the school girls to women's prayer meeting in one of the Korean homes. Wednesday p.m. we go to homes of the church members for regular meetings and visit the sick. Wednesday night I take the school girls to Korean prayer meeting in the church which is usually led by Mr. Gale.

Thursday afternoon the church women meet for Bible study and singing(?) in the little house nearby where the Day School for girls is held. Thursday night we have foreign prayer meeting, but unless it comes to us, Miss Doty or I seldom attend for we are so far away from the other foreigners.

Friday I go again with Mrs. Gifford's Helper and a school girl to Korean homes. Friday night, language study with Mr. Gale and Saturday afternoon with Dr. Underwood.

Day school of which I have oversight every morning, and every spare moment put in with my teacher, housekeeping and gardening, company, Koreans and foreigners at all hours are some of the ways in which my time is filled.

The intense hot weather is coming on when we must think of our health.

Reports from New York are rather discouraging - the cut on salaries and all funds, schools, Helpers, new houses, churches, etc. etc. is 39% and Dr. Ellinwood writes "Where shall we find the men to fill up the gaps in the Korea force?" A smaller number than usual are offering themselves this year. We have only four as yet for the whole of Korea and we appointed one unmarried lady, but she has failed us on account of impaired health. We are still looking and praying for laborers to send into the harvest.

I wish that all who have written to me might feel that this is their own letter. I dare not take time for many individual letters and yet I enjoy so much hearing from you all and I think of you, everyone, a great many times and wonder if I still have your interests and prayers.

I cannot tell you how much I depend upon your prayers for me.

With kindest regards to you all and many good wishes and prayers for happy successful work for the Master.

I am, as always,

Your sincere friend,

Sadie H. Nourse

(in the Samuel Hugh Moffett collection of Samuel Austin Moffett letters - sent by Priscilla Welbon Ewy, granddaughter of Sadie Nourse Welbon)

Pyeng Yang, Korea

May 15, 1900
[as printed in the *Occident*]

Alice Fish Moffett

Dear Mother:-

The following is a letter my little woman has dictated to you. We have so many times talked together about you that I know she thinks about you a great deal and for some time the thought that she might send you a message has been one of great interest to her.

Alice F. Moffett

To the elderly lady: - By the grace of God, and because I know Jesus, my heart is constantly full of praise and thankfulness to Him.

During last year Puine once spoke to me about sending you a letter, and from that time I desired to do so, but because our language is different it was not easy for me to do, and even now when I try to tell Puine what I want to say, it is difficult for me.

We love each other very much. I am grateful that Puine loves the Korean people and am constantly thankful to God that He sent her to live here. Also I am very thankful that she is well again and can go about as she used to do. It is my earnest desire that just according to the will of God she may be permitted to live here among our people, and that in the future according to His purpose He will permit her to see you again. Although you are separated in body you are one in mind and in your trust in God. This I know. When you see this letter I hope that you may know my mind as I have tried to tell it to Puine and that in the future I may receive a letter from you.

Puine says that if I tell you a little about myself it will be good.

It was six years ago that I first heard about the Jesus teaching. At that time my husband came home one day and said he had heard about the Jesus doctrine and that he intended to believe and to attend the meeting place, but he said it was not for me and I need not think I could go. I was out in the country at that time. Although I believed in what I heard then I know now that I did not at that time truly believe nor trust in Jesus. For.....

[letter incomplete]

(from the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

Pyeng Yang, Korea

May 27, 1900

Graham Lee

Dear Father and Mother:

I am reminded that it must be some time since you have had a letter from us, which is very bad, indeed. You are both so good to write to us as often as you do. I have just returned from a trip to Seoul. I went down to get some material for our new church on which work has begun. It is a pretty large problem to tackle to build a building that will seat 1200 people but I hope to be able to get through it without getting stuck. We are going to support the roof on trusses having a 36 foot span and when you remember that our carpenters know nothing about framing such a structure and that I know very little about the practical laying out of the work, then you can understand how big the problem is. I have been working on this problem some months and feel satisfied now that I can do it, although I realize what a job it is for a man of my experience. I never cease to be thankful, Father, for the mechanical ingenuity I inherited from you. It has always been the greatest delight to me to learn how to do things and what I have learned has been of untold value out here. I remember that summer I spent on Uncle Graham's farm. I spent a lot of time learning how to make all sorts of knots with rope from a sailor who was working there that year. Now just see how valuable that experience is, for I have to rig a derrick to hoist those trusses and without that knowledge I would simply be lost. It seems as if any good thing that a man ever learned comes handy on the mission field.

Dr. Wells is just finishing a two story addition to his house, built according to Korean architecture. The posts are about nineteen feet long and a foot in diameter at the large end and each post had to be raised, marked, lowered, framed and then raised again. This was a big job for the Koreans and they didn't hardly know how to go about it. I have a big double block using $\frac{3}{4}$ rope, and this I rigged to a long pole set in the center of the building and steadied with guy ropes. Then we raised and lowered those posts with the greatest ease. The carpenters never got tired praising that block. The tools I have, have given me a reputation among these people and lots of people who have never been in Pyeng Yang have heard about the tools I have.

Your letter, Father, with questions enclosed came all right and I'm going to answer it as soon as I can. But it will take some time and thought to answer all those questions. Just at present I'm so busy that I get no time in the daytime to write and at night I'm generally too tired to do anything but go to bed.

This time in Seoul I bought an anvil and some blacksmith tools and on the church site I'm going to rig up a blacksmith shop to make the bolts and irons for these trusses. Now all this work of making bolts and cutting threads I have to teach some man how to do and that takes a lot of time.

The little chapel that Mr. & Mrs. Marquis gave us is almost completed. Blanche holds her Sunday School in there for the first time this morning. It is a beautiful little building and it has been so badly needed. I'm going to try and get a picture of it if I ever get any time. It is about time for my morning class so I must close this short epistle. Do you all think Admiral Dewey has made a fool of himself? That is what we think out here, I'm sorry to say. It is hard to understand how a man who showed such rare judgment at Manilla should make such a break. He might have been remembered as the great Admiral Dewey but now I'm afraid he will be thought of as the man who wanted to be president and couldn't. We Americans must be a fickle lot. Sometime ago Dewey said point blank he didn't want to be president and now he says point blank that he does. A few months ago we were all lauding him to the skies, and now we are all jumping on him with both feet. "Twas ever thus", etc.

With love to all, your affectionate son,

Graham Lee

(from the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

Pyeng Yang, Korea

June 15, 1900

William M. Baird

My Dear Brother: –

It is a week yesterday since we reached Pyeng Yang. At Chinnampo we found Mr. [Graham] Lee with a junk waiting for us. We spent two nights in the junk coming up the river, reaching here early Monday morning. A royal welcome was waiting for us, both foreign and native friends coming out a long distance to meet us. Flags were waving from every house and every one was at our service for the day. We cannot be too thankful to God for His goodness in bringing us all safely back and giving us the prospect of usefulness here. The house which has been built in our absence is now about done. We have been living in it since the first day, though there are no locks on the doors yet and in some cases no doors on the hinges. It is a great tribute to the honesty of our Korean Christian neighbors that though we have no fence yet about the house and no locks on the door and people are coming and going about the house all the time, there is nothing stolen.

It is very cool here now. Doesn't seem like the middle of June. All feel the importance of commencing preparations for a school here on a larger scale than before. Mr. Swallen offered eighteen hundred yen of inherited money to be used at once for a building so that the work might commence. More will be needed later but by using what we have and making a start we can have faith to believe that more will come in as we need it. Numbers of young men and boys are looking forward to beginning school work in earnest in the Fall. Mr. Swallen, who has had charge of the school in my absence, will probably start home soon on his furlough. He is an earnest, Godly man. His home is in northern Ohio. You may see him while he is there.

It is planned to begin a class for the leaders of all the country groups in a week or two. My part will be church history. As I have all my lectures to prepare between now and then I shall be busy with that and other things.

No letter has come from you yet, or from home. We made such a quick passage that no letter could pass us as they sometimes do when we are delayed. I hope to hear soon that all are well. May the Master bless and use you all for his own glory.

Your Brother,

William M. Baird

P.S. I left some Korean ferns with Mary that I intended sending to Prof. Young but did not get it done. I wish you would look at them when you are at home and if you wish, take out those that are duplicated and send them to Prof. Young by express or in some way so that they will not break. I will bear the expense if you will charge it to me. They should be sent as soon as possible.

(from the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

Pyongyang, Korea

June 17, 1900

Graham Lee

Dear Father & Mother:-

I suppose you saw Mr. Whittemore of our station. On his way home he intended to stop and see you. Mr. Baird and family have just returned and you can be sure that we are all glad to see them back again. I went down to the port to meet them and we came up the river on a junk. They brought with them a Miss Ogilvy who is to teach a little school for our children. She appears like a very nice young woman and I am sure the children will like her. Mr. Baird brought the box you sent us, Mother, and we are all very thankful - especially Margaret. It is such a treat to get things from home. I suppose the large handkerchief was for me. At any rate I appropriated it.

Your last letter, Father, came a day or two since. It is very nice of you to want to take us in and we appreciate it and there is no other place that we would like to be more; but I fear we would be a burden to you. Sometimes I think missionaries are not as considerate of the folks at home as perhaps they might be. I haven't answered those questions yet but am keeping them in mind. Let me give a list of the building operations that are going on which take my attention. First, Mr. Baird's house [is] nearly finished. They are living in it but the hardware is not on yet. Second, the chapel for women given by Mr. Marquis [is] also nearing completion. Third, Mr. Hunt's house just begun. Fourth, a small building to be used as a school building for our children just begun. Fifth, building for a boys' school to be begun in a few days. Sixth, our city church large enough to seat 1200 people [is] just begun. Mr. Hunt is looking after his house himself and yet there are a great many things about that house even that I have to look after. For instance, yesterday I spent most of the morning getting the levels for the foundation. You can see that my hands must be pretty full. All our work is done by day work. That is, we give no contracts. Consequently, there are a great many more details to look after. [The reason] we don't give contracts [is] first, because there is no Korean capable of taking a contract, and second, we prefer our method, as we get better work done. If I don't get your questions answered immediately, now you know the reason why. Evidently there is going to be no time for a vacation this summer. Last summer in August we took a boat and went up the river for a ten days vacation and fished for trout and we had just a fine time. Mrs. Webb [his wife's mother] looked after the children and Blanche and I went. This summer I fear there is going to be no time for even a ten days outing.

We are getting ready for our Fourth of July celebration. We make a good deal of the Fourth for the sake of our children. We want our children to be first, earnest Christians and second, patriotic Americans: so every year the foreign community goes to some expense to get up a celebration. I tried to get fireworks from San Francisco but the steamship company wouldn't carry them. Then I tried in Shanghai and failed there likewise. Then I tried in Yokohama and at last was successful. We have some Chinese fireworks also, and we have also some paper balloons ten and eleven feet high. So we expect to make a fairly good celebration. We shall probably invite out the governor, the city magistrate and the Japanese consul to help us celebrate. The other day I had to go in and see the governor about some timber for our church that is coming down the river. Some scamp who thinks he has a pull with the officials stopped the timber and demanded ten percent of it. At home we would call such a transaction highway robbery. Out here they call it "commission". The governor gave an order to have the timber released. I came pretty near going up on my wheel [bicycle] and bringing down the timber myself and if I had, I'm afraid those Koreans that were after the so-called "commission" would have seen a foreigner with his dander up.

This Spring we have had strawberries enough almost to burn. We have had so many in fact that we gave many away to Korean friends. Strawberries and ice cream is our regular fare every day. We have all the ice we can use and our season's supply [of ice] costs us about seven dollars. [They cut blocks from the frozen Taidong River in winter.] One of our Korean friends runs a dairy and furnishes us with all

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the fine fresh milk that we can use. Milk costs us about seven cents a quart. Some of the community keep cows and thus get their milk cheaper. We tried it but too much of the milking fell to my lot so we concluded we would rather buy milk. I don't know whether you ever heard of the black dog that we had. I got him in Seoul from Mrs. Greathouse. He was a very intelligent beast. I taught him to do a great many things: - one of his accomplishments was to get up in a chair and sing. Last winter the poor fellow took the asthma and got so at last that he couldn't lie down, so I put him out of his misery with a dose of prussic acid. He is planted now beside one of our apple trees. I have a new dog that a Korean gave me and he has the classic name of "mud". He is as beautiful as his name implies. I won't have a dog around that won't mind so mud's education has begun. It has been interesting to me, as I have wondered if Korean dogs were bright enough to train. I find no trouble with mud. He learns very quickly. Mylo said he loved "Don", our former dog. But he says he doesn't like Mud. Poor Mud - there isn't very much about him that is attractive. His name indicates his color.

I have my class this morning so I must go. With much love to you all -

Your affectionate son,

Graham Lee

We are counting the months to our furlough and pretty soon we will be counting the days. You don't know how we long, with intense longing, to see you all again.

Pyeng Yang, Korea

June 30, 1900

William M. Baird

Dear Doctor Ellinwood:

After a very pleasant and unusually speedy voyage we are again at our post in Pyeng Yang station. Owing to the ability, unselfishness and forehandedness of Mr. Lee [Rev. Graham Lee] and the rest of the station we have a very comfortable house, which, but for a delay in the coming of the hardware, would have been ready for use upon our arrival.

A delightful reception awaited us here, both from fellow workers and from native Christians, being met miles down the river in the early morning and escorted to the mission homes by numbers of people who seemed as glad to see us as we were to see them. And ever since, cordial greetings have come from old and new friends coming from far and near. The home-coming was only saddened by missing the faces of some whom we shall not see again, especially the helpers Mr. Yi and Mr. Cho, who were both trusted and respected.

In addition to the time consumed in these long greetings, which Oriental etiquette requires, and in getting settled in our new home, I have been much occupied in planning to meet the enlarged demands along educational lines. There is an increased feeling of the need of an education by the church people, and an increased number of applicants for school privileges. There seems also a gratifying increase of interest and appreciation of the present need for developing the educational work on the part of the other members of the station. All feel that now is the time to make large plans and carry them out as the growth of the work demands. The seven hundred yen granted by the Board will be used for the erection of a small building where we can commence systematic work in the Fall, and which may be used later for dormitories, etc. Mr. Swallen has been so impressed with the importance of more systematic instruction of our people that he has given 800 yen of inherited money for the purpose of helping to erect a building such as we think will be needed as the main school building by next year. To properly equip and develop such a school financial help will be needed from home for site, ground, apparatus, teachers, etc., in addition to the supplemental amount needed to complete the main building. Enough evangelistic workers should be on the ground to do the necessary itinerating and leave the one in charge of the school free from much pressure from the country circuits as will leave him leisure to develop the school into something in which both we and the native Christians may have confidence.

I am profoundly convinced that the development of a first-class vernacular school is one of the greatest present needs of our work, and will be more fruitful of results than any other in the organization of the work in the whole region. I therefore rejoice in the prospect of being able for the first time to carry out long-cherished plans for Christian educational work. With a Christian constituency desiring a Christian education, and with a united body of fellow workers desiring the same thing, I feel that the conditions are favorable for commencing this work without delay. To my certain knowledge such conditions have never existed before in the educational experiments hitherto made in Korea.

Yours very sincerely,

W.M. Baird

Seoul, Korea

Sept. 14, 1900

H.G. Underwood

Dear Dr. Ellinwood:

Just as I am about to start for the annual meeting, which is to convene in the city of Pyeng Yang, I wish to drop you a line to let you know that we are all well and to say a word concerning the state of the work here in Korea.

The Pyeng Yang station report is a magnificent report, the like of which has been seldom seen in the history of the church. The Lord has most wonderfully blessed the work up there: they have more than they can do; they certainly need reinforcements. The members of the mission that are stationed there are hard worked and have done a noble work during the year that is just past and they deserve great credit for the care with which they have followed out the rules of mission work under which we carry on all our work. Their report alone, will show the great need of reinforcements, and I am writing this to you to not only call your attention to this, but to again seek to get you to realize that there is as wide a door for the workers of Seoul station, if you will but give them. For the Pyeng Yang field they have had during the past year, the Rev. Messrs. Moffett, Lee, Swallen, Hunt and Whittemore, who have been able to devote their whole time to evangelistic work. In Seoul, we have been most terribly crippled. Mr. Gifford in the early part of the year was taken up with the work of the treasurer and was able to make but one short trip in the interior when he died. Mr. Gale was forced to go to Wonsan in connection with the transfer of our mission and mission property to the Canadians and the departure of his family to Europe. Six months of continuous work with the Board of Translators has left him with no time for evangelistic work, other than for a short time assisting Mr. Moore in the oversight of the Hong Mun Suk Kol city church and since Mr. Gifford's death, the care of the Yun Mot Kol [now Yun Dong] church. As you know, my time for six months was taken up by the Board of Translators when the committee was in session and nearly two months more were taken up on private translations on the portions of the Bible that were assigned to me, and other literary efforts. Thus, I have had but little time to give to evangelistic work. Mr. Moore is the only man of the Seoul station that has been free to give his entire time to evangelistic work. Now then, during the past year with no reports from half of the sub-stations of Seoul, with two months of one man's time and only one man giving his entire time to evangelistic work, we report for the whole year 320 added by baptism and a total enrollment for the Seoul station of 1430. In Pyeng Yang with their five men giving their entire time to the work, they report 780 additions and a total communicant membership of about 2300. Not for one moment do I want to appear to depreciate the grand work that is going on throughout the whole of that northern section. We all thank God for it and we pray most heartily for the work and workers there, but do not the figures show, as given above, that with the same workers in Seoul, the chances are that our reports would not be one whit behind that of the north, and that the open door is just as wide in the Seoul station as for that in Pyeng Yang. We are not asking workers for the city of Seoul. The committee on the setting apart of the stations has left to Seoul the whole of the province of Kyeng Ki, the most thickly populated in the land; the southern half (the most thickly populated half) of Whang Hai Do; the western half of Kang Won Do; the northern half of Choong Chung Do, and to work this territory have given us one man, Mr. Moore. The mission have from time to time urged me most strenuously that I should confine my attention to literary work. Books and publications of all kinds are most urgently needed throughout the whole land, but with the

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conditions of affairs as we find them, how can I give up my evangelistic work and turn my attention to literary work. It does seem to me that the result of what evangelistic effort has been made in the Seoul station most strongly warrants the Board in putting forth great efforts just now.

In addition to this, at the present time in Seoul the officials are most friendly with several of us, and I have been most strongly urged by others to give up my work in the country so that I might be able to give more time to reaching the upper classes, for they are now willing to listen to what we have to say. If this is not done, the time will come when we will be forced to have a “Gilbert Reid Mission”. I am sure that none of the members of the Board want to see that day. Then it behooves us, when God has given us the open door, to provide the means of entering it. The Korean Christians all over our section are willing to do the Lord’s work, but they plainly say they are not able to direct and supervise the same and ask us to provide them with capable leaders.

I wrote to you some time ago concerning the educational needs here in Seoul. From the last that we have heard, we believe that the Board has been unable to do anything as yet for us in this line. We do urge it most strongly. We must start our academic work and if we start it now, when we can start it in a small way, we will be able to do so along the self-support lines with all the rest of our work. If it is left until we are ready on a large scale, I doubt much how far this policy can be carried out.

To man our work properly we need in addition to the Rev. F.S. Miller, who is now returning, at least five new clerical men for evangelistic work and one for educational work. If we had these men now with a knowledge of the language they would at once have their hands more than full. We most earnestly ask your constant prayers for our work and request and pray that God will enable you to send the needed workers .

As I wrote you before, my furlough is due in the Spring. I had thought of foregoing the same for some time on account of the work here, but the past summer has shown me that I am not as strong as I might be, and I don’t know that it would be worth while to wait for a complete breakdown before I take the allowed rest.

Knowing that your prayers will be with us during the sessions of the annual meeting.

With kindest regards from Mrs. Underwood, I remain,

Yours sincerely,

H.G. Underwood

From microfilm reel #179, *Letters and Correspondence* Board of Foreign Missions of the Presbyterian Church in the U.S.A., Vol. 9, Letter #80.

Report of the Special Bible Committee presented to the Presbyterian Mission in Annual Meeting

It is with the greatest pleasure that this Committee is able to report this year that the Board of Translators has given us the entire New Testament in Korean and that the Committee has had published two editions of the same, one published in Korea, one in Japan, which editions are now on the market, the price of the former being 30 sen and that of the latter 50 sen. We were not represented at the meeting in which the prices were fixed and we favor the proposition which has since been made that by a circular vote of the Committee the price of the Japanese edition be reduced, as it is believed by all that the expense of publishing this edition has been greater than it need be in any future edition. Our effort is to secure the Scriptures at the least possible cost of production and to sell at that price.

We are also glad to report the probability of very soon having an edition of the Psalms, the Committee having requested the Bible Societies to provide the funds for publishing Dr. Underwood's translation which while not yet the joint work of the Translators, has their approval.

At the February meeting Miss Doty and Mrs. Gifford represented the Mission and at the September meeting we were represented by Mr. Lee and Mr. Moffett. At the September meeting the proposed amendments to the Constitution were presented and your representative voted in approval of all but two of the clauses of the Constitution as adopted. The first clause which we opposed is Article II, the last clause reading: "And shall stand in an advisory relation to the Bible Societies as to the general policy relating to Bible work in Korea."

The second clause which we opposed is Article VII section ? , the clause which reads: "The Bible Committee shall send it to the Bible Societies for publication."

Under the explanation that this carries with it the right to determine prices of Scriptures and all questions relating to distribution, your representatives opposed it, believing that while all questions relating to publication should be left to the Bible Societies, the Committee should reserve the right to determine questions of policy which vitally affect mission work, believing also that as at present proposed, questions vitally affecting the policy upon which our work in Korea has been established are left largely to the decision of those not in touch with the conditions of the work most affected. This Constitution now comes before the Mission for ratification or rejection.

(Personal Report of Mrs. S.A. Moffett given at the Presbyterian (North) Annual Meeting)

Evangelistic work among the women, which because of sickness I was not able to take up this year until the first of April, was begun by attendance upon the regular services and study classes, and by morning studies in the Gospel by John with from two to five women who came to the house as regularly as their work permitted. One of the women who began the little class was from the far North and was filled with an eager desire to be able to teach the Word of God to the women whom she should gather about her when she returned home. Her earnestness and eager questionings were a delight and an inspiration. She attended the woman's class in the Spring and returned to her Northern home purposing to teach the women of her neighborhood.

On the 19th of April a small dispensary for women was opened, making easier the little work which is always coming to hand, and giving opportunity for personal work among women who have never before heard the Gospel.

Here during 76 dispensary days I have treated 415 patients, 247 being new cases. I have gone to the homes of women for 10 special cases and have assisted at or performed 10 operations. The dispensary work, were it purely medical, I should consider misspent time because of the great demand for teaching. On the contrary it is not only an outgrowth and a manifestation of the Christian life we teach about, but it furnishes opportunities for telling the Gospel to those who have never heard and for the line upon line teaching to those who believe, but still know so little of the wealth of Christian truth. One of the greatest delights in connection with this work has been witnessing the growth of mind and soul of the Korean woman who assists me in the dispensary. Though she has known the truth for more than five years, it is only during the last year she has had much courage and knowledge for preaching. Her love for Bible study and prayer is growing constantly. Together we take all the time we wish to talk to each woman who comes, and we have much encouragement in the response received from the women.

The brightest result I have seen during the last three months is the case of a woman who came to the hospital in a pitiful condition of body and mind, having three children in the house to be cared for by the fourth, a stunted boy of sixteen. I assisted Dr. Wells in performing the operation necessary for the woman's relief, and since her recovery she has several times come to the dispensary and has attended the women's meetings when able to do so. She knew nothing about the Gospel, but gratitude for the relief given her caused her to listen while at the hospital and she afterwards came out very brightly, grasping with joy the truth that God is her Father and that it is He who has watched over her and brought her help and salvation. Her first thought and purpose now is to serve God by teaching her four children about Him. I have already heard reports of her preaching in the neighborhood.

During May a work was begun for the catechumen women of the church in which all the ladies of the station took part in searching out those who are available for classes. On June 25th a weekly Bible study class for these women was opened with an attendance of eighty. Two stormy class days since then have brought down the average attendance to fifty-seven. Others on the catechumen roll are still being sought for, and those attending regularly take great interest in the study. Shin Si, the regular worker among the church women, and my dispensary helper, assist in the

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teaching.

Language study has been forced into a small place in the year's work. During the winter when I was unable to study, my teacher took up work among some of the country churches, and has proved himself so helpful to the groups he has visited that he is about to be transferred to that work, his support to be at present mainly, possibly soon entirely furnished by the people. I have prepared for class work with the help of one and another Korean at hand at the time, but am searching for another teacher for regular work.

I have two young women as pupils on the organ, one of whom is already able to play a few easy hymns for the women to sing, with another year of practice she will, I hope, be able to lead in the women's services.

The year has been to me one very full of blessing. I come to its close more than ever thankful for the privilege of being in this work, thankful for better use of the language, and more than ever longing to be able freely to teach these women the Bible truth for which they are so eager.

(from the records of the Presbyterian Board of Foreign Missions, Philadelphia, microfilm reel #181, Vol. eleven, Korea reports)

Personal Report of Margaret Best for the year 1899-1900 given at the 1900 Annual Meeting

Language study on the third year course, first on the list of duties for the year assigned me by the Mission has been pursued as occasion offered, but with the exception of six weeks in winter, opportunities for regular study have not been numerous.

Work among the country women has claimed my first thought and 13 weeks of time since Annual Meeting, and now as the year closes, what has been done seems nothing when compared with what might be done.

I have visited 18 places and spent from 1 to 11 days in each place. It has been the aim to stay at least 6 or 7 days in the more central churches and have the women from adjacent places come there. On the whole the plan has worked very well, women who really desire to learn coming and bringing their rice or money to pay their board during the week or few days of their stay. The great advantage of the plan is that it gives one an opportunity to become personally and more intimately acquainted than one could otherwise be with the women of the district who are most in earnest and who by training may be made intelligent instruments in God's hands for leading their slower and perhaps less enlightened sisters to a fuller appreciation of the Gospel and of what the good author of it can do for them in their every day lives. I have learned this year that the woman I know and who knows me is the woman I can influence. Even under the most favorable circumstances one cannot in a day or two or three, really learn to know a person, though in that time one may come to feel pretty well acquainted with a whole roomful of people. Believing that this intimate relationship with the few and through them trying to reach the many ought in the end to result in the most good. I hope that next year my country work can be arranged with this plan in view.

The first trip of the year was one of 16 days to Suk Chun and 4 other churches in the north of *South Pyeng Yang* province. 6 days were spent at the umnai 읍내 [inside a larger town] where about 20 women from outlying villages gathered for study. Among the regular attendants of the Suk Chun church I found that three women who had been baptized were trying to teach the others; but they said they were all ignorant and were glad now that we could all study and talk together. Only two of them could read. Several of the women from neighboring churches were bright and in the days that followed those who thought at first that it wasn't worth while for them even to try to understand what we were talking about found themselves understanding the simple gospel stories and even asking questions and venturing to express opinions. As a rule the few bright, self-confident ones among the older women, learn something at the general services conducted by the leaders of the church but it takes the quiet hour with only women present to bring out the many timid ones and help them understand their own possibilities.

At this place I had a good helper in the mother of Ha gwunie, the bright boy in Mr. Baird's class for young men who had died the spring before. The mother came over from Cha Chak and brought several women with her. She is a very sweet woman and a very capable one, and her influence upon the other women was marked. She loved to talk about her son, and watching and listening to her I thought she must be teaching the women as one could not by words only how real is the comfort that a Christian may have in trouble and sorrow.

At Sa Tan, the next place, there was a group of 10 women, 2 of whom had been baptized. Most of them were well-to-do [economically comfortable] people. A number could read. In their reception of us nothing was left to be desired, but in the four days of reading and talking together I found it hard to get at their hearts and I came away thinking that most of the women had received little or nothing from the visit. Three of the women later attended the Training Class in Pyeng Yang and one of them especially I found, on better acquaintance, to be a woman of strong character and steadfast Christian life, whose life must count for good in the little village.

At So Tukai was the largest group of women I met on this trip. They were also the most ignorant. On Sunday they came in large companies, the Christian women bringing their heathen neighbors. Here too were several women who were studying and pondering some of the great truths in their hearts and they are they who will gradually become the teachers of the others.

On the trip to Anak in December occurred an incident which serves to illustrate the regard the Christians have for the Sabbath and the impression it makes even on the heathen. Saturday after a hard day of travel over mountains covered with snow and along the narrow slippery paths through rice fields, at twilight we came to a halt at a town still 30 li [10 miles] away from our destination. The coolies, tired and hungry, declared that not for any money could they go on that night, and I began to face the unpleasant possibility of having to spend Sunday in a heathen market town. But in the same breath the boy and woman who were with me said, "But tomorrow is the Christian's Sabbath, and we must go on tonight because we can't travel tomorrow." That speech and a good hot supper for the coolies settled the matter and we reached Anak that night at half past eleven. In the week that followed 10 Christian women came from places within a radius of 30 li and studied as many days as they were able to stay, which meant as many days as they had money with which to pay their board. The wife of the man who looks after the missionary house [in Anak] did the cooking for the women and found the time to be present herself whenever we studied. With eight of the women I went later over to Tai Pyeng Dong where we found that all of the women of the village of perhaps 30 houses, with the exception of 4 families, professed to believe, and where they had a large church building. But here, too, it was hard to get at the hearts of the women, and why, I didn't know, because they were so pleasant and friendly. They all seemed to think what a few of them expressed - - that it was no use for Korean women to try to learn to read the Bible or to understand its teaching. And it wasn't until we were about to leave that any of them showed evidence of wanting to learn.

In February at the New Year holiday, Helper Pang arranged for 2 classes of a week each on the western circuit. I went first to Tomanni [?]. 20 women from 8 different villages were present regularly - - others came in for perhaps a day or two. Four chapters of Mark's Gospel were carefully read and studied and five passages of scripture memorized, not only by the 15 women who could not read. The interest the men of the church took in the class helped greatly to make it enjoyable and profitable. The first evening a number of the brethren at a general meeting, gave the women some preliminary advice about the way they should improve their opportunity to study, each one prefacing his remarks by some passage of scripture. Every other evening a few of them took charge of the meeting, the women having studied with me three hours during the day. These evening meetings showed that the people of the church had been studying their Bibles. The deacon, a young man, one evening questioned the women as to the number of books in the Bible, the writers and contents of the four Gospels, the different names by which Jesus was called and the meaning of each, the different

offices He fulfilled and how, and all the circumstances that attended his birth. The readiness and understanding with which they answered made me think that at that rate it might not be long until they know almost as much of the history and narrative parts of the Bible as many Christians of much longer standing know. It will depend on the Spirit's leading and on the wisdom of our methods of teaching whether they get the Spirit of the Book's teachings as well as they seem to catch the letter. And this leads me to think of something that Mr. Speer said in regard to a missionary's influence over his people. It was to the effect that it could not be derived from any superior executive, mental or administrative ability, but to be effective and permanent it must have for its origin a strong spirituality. The missionary must be first of all, the spiritual leader of his people.

Two of the older Christian women had been going from time to time to other villages and reported some believers as the result of their preaching. One of the women said that in her village where a year ago she and her husband were the only believers there were now several families who believed.

At Chai Chai the 11 women who came regularly to study, though they had not believed long, were bright and anxious to learn. So often as we were reading and talking over some precept in the Sermon on the Mount, like "Love your enemies", "Take heed that ye do not your alms before men", "When ye pray use not vain repetitions", etc. someone would exclaim, "We never knew that before. How could we? And we haven't done according to the command of Jesus. It is good to be able to study this way."

I met an instance here of the way the acceptance of Christianity may affect these people in relation to their former superstitions and belief. One woman had a very bright four year old boy whom she nearly always brought with her to the church. One day I asked what his name was. She replied that he had none, they just called him "little one". It seems that the name given him when he was born they had stopped using when they became Christians because its meaning in some way was connected with their former belief in devil worship. The child if addressed by that name now will not answer. In this place little more than a year before my visit Mr. Baird had baptized the first members of the church at a service in one of the houses, with not more than 10 persons present. On the Sunday of my visit must have been gathered not less than a hundred people inside and around the doors of the little church building. The leader called on someone to pray and soon a voice in prayer was heard among the crowd of people standing outside one of the doors. They were collecting money then for a new church, 200 nyang having been already subscribed.

Early in March I visited Mou Chin and Syel Mai Oul, staying 6 days at each place. I met most of the women of the two churches, though not all whose names were on the church rolls came to study. At Mou Chin there was a class of 13 women who studied from Luke's Gospel, and at Syel Mai Oul a class of 17 women with studies from the same book. On the first evening we read the story of the Prodigal Son. The next morning an old woman came in and repeated it perfectly. I asked her how she remembered it so well. She said she couldn't forget it, because she was just like that prodigal and she knew how he felt when his father ran to meet him and forgave him. The same woman, an ignorant old body, said that she had believed for three years but her mind had been very dark until last winter. Then she said she used to take her hymn book, open it at the 6th number and use it as a prayer. "Holy, Ghost, with light divine shine into this heart of mine." She said God answered her prayer and now she understands the words of the Bible when she hears it read.

Another old woman with a sweet face attracted me. She told me that before she believed she was always unhappy and filled with unrest for worrying because she had no sons, only a daughter - and because her husband drank. But she and her husband learned “to believe” together and now her mind was always at peace, she said, resting in God’s love for her. She knew most of the hymns in the hymn book and seemed to know them by sight, though she couldn’t read a word in any other book. She said that she and her husband had sat down often opposite each other, hymn book in hand, and she had learned them by repeating them after him.

I had two Pyeng Yang women with me on this trip. On our way home they stopped over night to see a Christian family who had just moved into a new home in a village where there were a few men who believed, but where, as seems often to be the case, the women were slower in accepting the Gospel. The two women soon had a group of interested listeners. One of them was persuaded to stay over Sunday, and the next day she came home with some of the jackets and other articles used in devil worship which some of the women of the village had given up. Thus the good news finds its way through this country.

A later trip in March brought me in contact with three other groups of women whose lives had been plainly affected by Christianity. At one place only 25 li from Pyeng Yang, were 25 families who knew more or less of the doctrine and who wanted to know more. They had believed only a few months. One woman said she had heard that there was a God who loved people and would forgive their sins. She wanted to worship Him and not knowing how, she had made some offerings of food to Him, just as she would to one of the spirits. It was a good opportunity to teach that the sacrifice acceptable to our God is a broken and a contrite heart. And I believe that woman in all her ignorance had such a heart.

I saw on several occasions that our people are quick to distinguish between the true and the false. At one place a woman told us that she first heard of the “doctrine” from a Pyeng Yang woman named Pak Si, but it wasn’t the “right kind of preaching”, so she said. Pak Si, according to her take, told her that if she became a Christian her worldly goods would be increased and if she had no sons, she would be given them and that whatever she desired of material things she would be sure to receive. The other women looked queer while she was talking and were considerably relieved when she told them that she heard the “true way” later and now believed because God loved her so much that he gave Jesus to die for her sins.

At this place I stayed at the house of a Christian woman and slept at night in a room about 8 x 20 feet with 5 other women and the last thing I heard at night was [in Korean] “Jesus said, I am the resurrection and the life”. And in the morning before daybreak I heard the same. Then [I heard] a woman asking, “what is the “resurrection”? And another replying “That means that though we die we shall live again because Jesus is the resurrection. Then one of my women told them it was early yet and they should go to sleep again until it was light, so that I could have a little more rest.

At Cha San, the last place I visited on this trip, I found one of the women who from timidity cried at the Winter Training Class in Pyeng Yang when we wanted to separate the three Cha San women and put one of them in the advanced division. Through rain and mud she came several li every day we were there, and though so timid and bashful in Pyeng Yang that it was difficult to get her to speak, here among her own people she was letting her light shine, and seemed to be the leader

among the women. During our stay she was a great help in talking to the crowds of women who came to the church out of curiosity. Besides my own woman I had Mrs. Moffett's helper with me this time. Though not feeling very strong part of the time, she never missed an opportunity of talking to unbelieving women. She seemed to do it as if she thought each time that they might never have another opportunity to hear.

The last trip of the year was taken 23 days in May to Sin An Po and Anak. At Sin An Po I stayed only 4 days as the women there were too busy on account of work in the rice fields to find time for much else. The three young girls who shortly before had attended the Training Class in Pyeng Yang learned while there to sing very well and I found them teaching the other children and the women how to sing.

Over in Anak the busy season for the women had not yet come. During the first week of our stay a good number of Christian women came to study. Several mothers brought 1, 2, or 3 of their daughters-in-law and if they could not all stay, the older women preferred to have the younger ones stay and have the benefit of the class. Mr. Nyang, the leader of the church at Tai Pycng Dong, came over bringing his daughter, daughter-in-law, a nephew's widow, the wife of the deacon of the church, her two children and a big bag full of rice - - their living for the week. Song Si, formerly Mrs. [Graham] Lee's helper in Pyeng Yang, came over from her home 40 li away and gave valuable assistance in teaching the women. On the following Saturday Mr. Nyang again appeared with an ox, prepared to take our luggage, his family and ourselves home with him. When told that Dr. Whiting was expected that day and that we couldn't go over until Tuesday, he went away leaving his family to come with us the next week.

The last four days of our stay we were joined by Dr. [Georgiana] Whiting and 5 Korean women from Oul Yul and one from Sorai. The best part of the time we spent at Sai Pyeng Dong among a good company of women representing 8 different places. It was a great treat to the women to have Dr. Whiting with them and she found plenty to do, not only in teaching them, but in dispensing drugs for the bodily ailments which developed in the community at an alarmingly rapid rate.

The work not only at Sai Pyeng Dong, where a few months before the women had seemed so hard to interest, but in other parts of this section, was most encouraging. And if the weeds, literal weeds, hadn't grown so fast demanding the time of the women in the fields, it would have been a temptation to stay longer.

This country work has been a real pleasure to me, and meeting so many earnest faithful women an inspiration to put forth effort for the many others who would like to follow but are as sheep having no shepherd. If only one more woman is assigned by the Mission this year to engage in country work, an urgent appeal should be made for two others to come as soon as the Board can send them. The work is open now and a few years devoted at this stage to teaching the women of the churches will be of more value than many years given to the same work later. Aside from study, my time when in Pyeng Yang has been given to teaching a class in each of the two Training Classes for women, in teaching a class which now numbers 23 young women in the Sunday School at Sa Chang Kol, and in superintending the Day School for girls in the city.

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The Training Classes this year have increased in effectiveness. More regular, systematic and intelligent study has been done by the women. The tone of the two classes has been fine and the spirit manifested by the women a strong testimony to the power that now rules in their hearts. The benefit of these classes to the country work is incalculable. Several times this year when among the country women I have heard one who had attended the Pyeng Yang class say to others, "If you go to the Pyeng Yang Training Class, strength enters into your heart." In country places I know women who are all the proof that this statement needs.

The report for the city Day School for Girls is as follows: Total enrolment during the year has been 24. Number enrolled when school closed, 16. Average attendance, 11. In age the pupils range from 7 to 16 years (Korean count). All but 4 come from families in which there are one or more believers. 11 are enrolled as catechumens, none have been baptized. 7 of the 24 entered the school this year.

The attendance, while more regular than it has been before, is not as good as desired. There has been quite a little improvement in study, the older girls entering into friendly rivalry for good lessons.

My teacher and I have planned a course of study designed to cover 6 years, which I hope to see the school work into gradually. The first step has been taken toward self-support in the contribution by the families of some of the girls of 29 nyang - at the present rate of cash about 5 yen - toward the fuel supply. The coming year I should like to see appointed a committee of three members from the city church to assist in the management of the school. Such a committee could do more than the missionary in securing money for expenses and also in seeing that the Christian families of the church living in the city send their daughters to the school.

About the last month of the year Sin Si who had been the teacher for almost two years, gave up the work in order to assist the pastor and officers of the church in work among the women and her daughter took her place. In the month that she was in charge, she did very [good] work and gives promise of developing into a good teacher. She is reading and studying during vacation for the work of the coming year.

Respectfully submitted,

Margaret Best

(from the records of the Presbyterian Board of Foreign Missions, Philadelphia, microfilm reel #181, Vol. eleven, Korea reports)

Personal Report given at the Annual Meet of the Northern Presbyterian Mission, Korea

Immediately on our return from last Annual Meeting I began work on a house for Mr. Baird and when the work was well under way I left it in charge of the head carpenter and made a tour of my district visiting all the groups. During this time the roof was put on Mr. Baird's house and the building left until the following spring.

On this trip I visited for the first time the Kok San district which was transferred to me on Mr. Miller's return home. Not being able to make a visit the spring before, the work showed lack of oversight. Several had to be suspended but on the whole there were many things to cause one to rejoice. In this district I baptized 10, suspended 7 and received 26 catechumens. In one place I found that lack of conviction on the question of *sul* [rice wine, beer or intoxicating liquor] drinking was working havoc with the group. Three old men who were leading members were given to occasional drinking though never to excess and their example was becoming a snare to the younger members. I talked to the old men about the effect of their example and they promised to let *sul* alone in the future.

On January 4th our Training Class began and while this was in session I taught the second-year class 1st Corinthians, gave the first-year class a few lessons in the Parables, and also gave the whole class daily instruction in singing. After the Training Class was over I held two classes of a week each in my own district, one in Chung Wha and the other in Chang Chu. All attendants paid their own expenses. We had three sessions daily, one in the morning, one in the afternoon and one in the evening. The desire for study that was manifested was most gratifying. At the close of these classes I arranged that the people should hold several classes by themselves, selecting the best men among them as teachers. In this way eleven more classes were provided for, making in all, thirteen classes in my district this year. After my return from these classes I started immediately for Syen Chun in Mr. Whittimore's district, where it had been arranged that I should help Mr. Whittimore in a class of twelve days. A large and enthusiastic class gathered and I enjoyed my work with them very much. After this class was over I returned home reaching Pyeng Yang about March 1st. As the weather was favorable, work was again begun on Mr. Baird's house which we pushed to completion, and made ready for occupancy before the last of June. During the spring I also gave time to the oversight of an addition built to Dr. Wells house and built the woman's chapel given by the Rev. Dr. Marquis of Rock Island, Illinois.

In March work was begun on the site for the new church in the city [Chang Dae Hyun Church], and in May work was begun on the building, itself. I can report the frame of our ell already up. These building operations have kept me occupied in the city all spring and summer and I have been able to give only such time as I could spare now and again, to my country work, visiting only the nearest places. On this account my country work has suffered from lack of attention. Many who are ready for baptism have not been baptized and many more who wish to be received as catechumens have been compelled to wait.

While in the city I have given time to my regular Sunday morning class held in the men's *sarang* [reception room]. Attendance averages from 180 to 200. The teacher's class held Saturday afternoon, I have not been able to give proper attention and have therefore asked Mr. Baird to take it for the next year.

There are many items of interest that have happened during the year, and among the number I would mention the following. The Kok San people, although few in number, consisting of only five groups, three only of which have church buildings, have proved their abiding and increasing interest.

When I visited them in the fall they were desirous that a helper should be placed among them who should give all his time to that district. To prove how much interest they had I asked them how much they would give toward his support. Their answer was a subscription of 300 yang, about 50 yen, which was not only a great, but a most gratifying surprise. It is needless to say that they obtained their helper. During the summer they gave me another surprise. When the helper came in to the summer Training Class, he brought with him a collection for the Indian famine fund amounting to 134 yang, about 22 yen. They had heard of the great need through the Christian News, and out of their poverty gave thus bountifully. An exceedingly generous showing for a few small groups. In this collection were two sets of finger rings, which women had taken from their fingers and given to help feed India's starving millions.

The Whang Chu people have also given evidence of their growth. During the class I held in this magistracy last winter I agitated the subject of their supporting their own helper. The subject met with an enthusiastic approval and before the class closed, nearly the whole amount was subscribed. During this class, too, I suggested that a collection be taken up, the money to be used in buying books and preaching the Gospel in neighboring villages. The people heartily responded and 70 yang - about 10 yen, was subscribed and four men were selected to go out and preach.

At Whang Chu a school has been started during the year. As the people are unable to provide the whole support this year, I have agreed to furnish half. In the Whang Chu district also there is one woman supported by the British and Foreign Bible Society who gives her whole time to visiting the churches, preaching to the women and teaching how to read. I soon hope to have this woman supported by the people themselves.

The Chung Wha people have not been behind their brethren of other districts. They stand ready and willing to support a helper just as soon as I have a man to recommend to them. The helper I have now is a young man on trial. If he proves himself acceptable, it will not be long before I ask the people for his support and I know I will meet with a hearty response.

In this district this year I inaugurated a harvest festival of first fruits. I have had this in mind for some time but owing to press of other work failed to make a beginning. This year the people asked that I appoint a day and have the offering brought in. Acting on this suggestion, I sent a letter to each group, asking them to meet at the Chung Wha magistracy on July 21st and spend the day in a service of praise and thanksgiving, asking each to bring as a thank offering a measure of wheat or barley from the recent harvest. The letter received a most favorable response, every group sending representatives. All day Saturday they kept coming in, each with his measure of wheat or barley on his back and on Sunday morning those living near came in until 210 had gathered. Everybody came in the best of spirits, and we had a most inspiring meeting. Those who had no grain sent money until the whole amount of the offering amounted to 47 yen.

The people wished the money sent to India to help with the famine fund and I have done as they desired. I recommend this harvest festival to all my brother missionaries. The idea was given me by an English missionary, a Mr. Murray of North China. The people enjoy giving thus of their produce and it is very easy for them to raise money in this way for the Lord's work.

(from the records of the Presbyterian Board of Foreign Missions, Philadelphia, microfilm reel #181, Vol. eleven, Korea reports)

Personal Report of Mrs. Baird to the Annual Meeting of the Northern Presbyterian Mission

Our furlough at home was a most happy one, yet the end of the year found us anxious to get back to our work. I cannot sufficiently express my thanks to God for the measure of health and strength that He grants me and for the prospect of even a small degree of usefulness in the years that are coming on.

While at home the care of our three little sons naturally prevented me from making any engagements to go on speaking tours. All I could do was to speak in the places where I happened to be. In this way I was able to make about thirty addresses. These were in Topeka, Kansas, in Indianapolis [Indiana], Charlestown [Indiana], Seymour [Indiana] and Kingston, Indiana, in Cincinnati, Ohio and New York [City].

Our visit to the Ecumenical Council at New York was the crowning event of the year and something that will furnish us with inspiration for years to come.

Nothing accomplished while at home gives me more satisfaction than the establishment of the little community school for our own children here in Pyeng Yang. The gifts of friends and relatives made it possible, and the Holy Spirit has seemed to lead in the selection of a teacher and other details. Upon this little school the hopes of several of us as Christian workers largely depend and we are profoundly thankful for it.

Since Mrs. Swallen's departure, I have taken up again the Sabbath morning and Wednesday afternoon classes at Sa Chang Kol, and the teachers' class on Saturday afternoon.

On Mrs. Swallen's return and possibly before, I hope to begin work on the family religious paper, the plan for which was approved by the station in January of 1899. With this paper we hope to reach and influence all parts of our work, and especially those regions, which either from remoteness or from lack of time and strength, we cannot hope to visit often in person.

Aside from its general purpose, we have in mind three things which we hope to accomplish with this paper. First, the abolition of child engagements and marriages; second, the respectable remarriage, if so desired, on the part of widows; and third, the change of fair [or market] day from one in five to one in seven, and thus remove a great temptation toward desecration of the Sabbath. It is to be published monthly. The paper as ultimately contemplated, will consist of eleven departments, of which seven are provided for by the ladies of the station.

They are as follows: -

1. Hymn, fable, selections from Proverbs, or similar matter.
2. Exposition of Scripture.
3. Contributed article.
4. Care of the sick and of infants, what to eat, how to preserve the health, and matters pertaining to hygiene in general.
5. Kindergarten department.
6. Care and training of older children.
7. Schools. Suggestions as to curriculum, discipline, self-support, etc. Reports from schools.

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8. Prayer meeting topics.
9. Sabbath school lessons.
10. Reports and announcements.
11. General missionary intelligence.

Such a paper, excluding as it does, advertisements, market reports, telegraphic dispatches and political news, is, of course, like a purely church and family paper at home, and is at a serious disadvantage as a self-supporting institution. Still, I believe that by beginning in a small way, such as Koreans could afford to pay for, perhaps with only three or four of the contemplated departments, that we would find that we might work up to entire self-support sooner than we now venture to hope. My own position is, have the paper self-supporting as far as possible, but have it, anyway.

I would like to ask mission permission to start this paper within the year, if possible with the press of other work to do so.

Respectfully submitted,

Annie Laurie Adams Baird

(from the records of the Presbyterian Board of Foreign Missions, Philadelphia, microfilm reel #181, Vol. eleven, Korea reports)

Pyongyang, Korea

September 27, 1900

Samuel A. Moffett

To the Secretary, American Bible Society, New York

Dear Brother:

In accordance with the instructions of the Presbyterian Mission (North) which has just closed its Annual Meeting here, I send you the enclosed which in a large measure is self-explanatory.

Our Mission is the largest one in Korea having more than $\frac{1}{3}$ of all the missionaries and having by far the largest work among the Koreans. We have been striving for 10 years or more to establish our work upon what is very largely a self-supporting basis and our Mission feels deeply interested in all questions which affect that policy. We very much desire the cooperation of the Bible Societies and their agents in our endeavor to conserve this policy in Korea and we have been unwilling to ratify the clauses in the proposed amendments to the Bible Committee's Constitution which would place the power to inaugurate a policy opposed to that upon which our work has been established, in the hands of those not on the field, or what would really be the case, in the hands of the local agent of the Bible Societies who might at any time be one opposed to or out of sympathy with our policy. We have the unanimous backing of our Board of Foreign Missions in favor of the policy upon which our very successful work in Korea has been built up and in all questions which affect Mission work and policy we feel that the Missions equally with the Bible Societies should have the power of decision.

Under the clause as proposed by the agent of the British and Foreign Bible Society in Korea, the Missions would have no power - but could only advise, and while under ordinary circumstances the advice of the Missions would doubtless be followed, we do not believe it right that the conservation of our policy of self support should be liable to overthrow by the decision of one or more men who do not represent the Mission.

I write briefly from the midst of a very pressing and advancing work, some idea of which can be obtained from a copy of our report which I send by this mail.

Trusting that in all Bible work in Korea there may be the fullest cooperation of the Bible Societies and the Missions and grateful for what your Society has done for our work, I want especially to mention the great pleasure it has been to have Mr. Loomis with us once each year.

Very sincerely yours in the Master's service,

Samuel A. Moffett

(from the Library and Archives, Archives/Records Center, American Bible Society, New York, New York)

Pyongyang, Korea

October 10, 1900

William M. Baird

My Dear Brother,

It has been some time since I heard from you and perhaps almost as long since I wrote to you. I can't remember when I did get a letter, it has been so long. The Annual Meeting is over with its various incidents. The people from the other stations found it pretty hard to get up here in our small steamers, but it is a good thing for them to get a taste of the experiences we have. We are still asking for a large increase in our force, there not having been sent but a few of those who were asked for last year. Bernheisel was appointed to this station and I presume will be here soon. Adams was chairman of the mission meeting. His wife, who went home with us, will probably be out at the same time that Bernheisel comes.

As soon as the Annual Meeting was over I went to work at the school and have been busy at it ever since. Everything is promising in connection with it. We have a good lot of pupils, who give promise of making progress. They are all Christians and usually the result of selection before they are admitted.

All of the rest of the station, except Dr. Wells, are now out in the country visiting their groups. Some will be gone 'til Christmas. Miss Best, who was out in the country visiting one of my groups of Christians, came in the other day to find that her house had been broken open in her absence and robbed. She has no clue to the parties. I have been nearly all afternoon examining the testimony of various persons with a view to getting a clue to the parties. This is the second time she has been robbed this year, and it is almost the only case of the kind among the foreigners here in P.Y. There was no one watching the house while she was away, which was of course a cause of temptation.

I hear very little recently about the trouble in China. I presume it will have to take its course and be a cause of quarrelling among the powers. We have not had any trouble in Korea, and I presume will not have, unless the Chinese disturbers come over here. So long as the anti-foreign party in China is kept under, their sympathizers in Korea will not dare to make much trouble. There was some talk of trouble at the time of the outbreaks in China, but we hear of none now.

I think you asked what papers I was taking. As yet my papers are not coming, even those that I thought I had subscribed for in America. I do not know why. The one you subscribed for, *Current History*, is coming, and that is about all as yet. I want to order some more at the beginning of the new year. In the mean time I want to begin subscribing at once for the *Herald and Presbyter*. If you will please order and pay for it up to January 1st, 1901, I will reimburse you and make an order through the Board from that time on when I order some other papers. I had hopes that perhaps they would send me the *H & P* free for an occasional article, but I guess they don't care for my articles, at least Whallon did not answer a letter of mine some time ago in which I suggested more foreign missions in his paper. I stopped *The Interior* before I left America. It is in no sense a religious paper and sometimes it seems irreligious. I want to get something better if possible.

With love from us both to you both, I am

Your brother,

William M. Baird

(from the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

Pyongyang, Korea

October 22, 1900

S.A. Moffett

My Dear Dr. Ellinwood:

I have been greatly disappointed in not having taken the time for my semi-occasional letter to you, but it seems that the work on our hands increases at such a rate that only the most imperatively urgent things receive attention and the many other things we should like to do are postponed again and again. This time I can combine a personal letter with the monthly station letter concerning the work of the station during the month of meetings of Council and Mission.

None of us had very much of a respite from work this summer, Miss Best, Mrs. Moffett & I being the only ones who succeeded, through absolute necessity, in running off for two weeks to Chemulpo [Inchon] where, however, delayed correspondence and a host of minor items pretty fully occupied our time. The month of August is the only month in which there is a lull in the work and this year that time was needed for preparations of reports and of plans for the Council and Annual Meeting.

Mr. Lee & Dr. Sharrocks were busy on the new church building. Dr. Sharrocks, a practical carpenter, having arrived in Pyongyang just in time to render very valuable assistance to Mr. Lee in what has been a truly great undertaking, the building of such a large church. Mr. Baird spent his time in getting back into the harness and in perfecting plans for the Academy, also making one country trip to ten groups on his former circuit. Mr. Hunt was pushing on to completion his new house in hopes of being able to entertain some additional guests during the Annual Meeting, and to his narrative he briefly adds: "Vacation 3 days". Dr. & Mrs. Wells were off for a brief trip on the river, the rest of the time being spent in the hospital as usual.

The primary schools were all started again for the fall and winter work - and we then went into the work of Council [the Presbyterian Council] and Mission with all the concentration of thought & energy which that necessitates.

Mr. Lee, Mr. Hunt & I went to Chemulpo for the Council which this year was exceedingly important in that we have reached the point where the 3rd stage in the self-development of the Korean Church is being dealt with. We already have a self-propagating church and we have made fair progress along the lines of self-support, but we are now dealing with a much more difficult phase of development - self-government and all the problems which it presents. We have begun the ordination of elders, there now being two ordained elders in Korea. This year we received the sanction of the Council to the ordination of 3 more; two in the Pyongyang Church and one in the Sun Chun Church where Mr. Whittemore and Dr. Sharrocks now are.

We have been greatly gratified with the way in which the church here has selected the very best men for the eldership. We have left it entirely to them without a suggestion other than to emphasize the importance of the office and the Scriptural qualifications necessary in those who desire the office of a bishop. The Church has shown that it can be trusted to choose the right kind of men.

We also requested the Council for permission to take under our care two men as candidates for the ministry, one of them now our only ordained Elder, the present Assistant Pastor - the other an Elder elect who for three years has been an assistant to Mr. Baird & Mr. Hunt in the country work. We expect to take these men through a several years' course of study before ordination and leave the question as to the time of ordination to be determined when we consider them fully qualified for it. I feel that we have taken a great step and one which means much to the Church in that it shows our people the character of men whom we expect to see become ministers and shows them also that we are looking forward towards

placing upon them full responsibilities and privileges just as soon as we believe them fitted for it, but not before that time.

We have also planned to hold part of our next Council meeting in the Korean language - admitting 10 Koreans as delegates, these ten selected by ourselves and only the ordained elders among them having the right to vote with us - the right of discussion being accorded to all. This is looking forward to the training and disciplining of the men to enter into the work of a Presbytery when the time to set off a Presbytery in charge of the Korean Church shall have arrived. As in all other steps in our work we here also aim to develop a natural, gradual growth, giving power, authority and responsibility to the Koreans little by little, increasing it as they show by trial that they are fitted to bear the responsibility and [are] worthy to exercise authority.

The discussions in the Council on the subjects of Discipline and the Relation of the Church to State affairs were profitable in a large degree. Laxness in discipline is one of the surest ways of building up a weak church and we feel very deeply on this subject, believing that while every kindness and all love should be shown the erring, yet that no sin should be overlooked, no principle or Scriptural standard of conduct should be compromised. In our own work here we have certainly strengthened the church and made much stronger men of our leaders by taking high ground and the firmest stand on such questions as ancestral worship, polygamy, drinking and the lottery. Our leading men and officers stand with us now in all these matters, seeing the importance and the benefit of setting such a standard.

The discussion on political matters will have a marked effect in preventing the Church from being shifted off into a political organization.

After the Council we all came up here for the Mission meeting which was one of intense interest. We were delighted to be able to have the meeting here for it has been a great help to our people and to the work. The first Sabbath all were here we held the first service (Korean) in the new Church building which was far enough advanced in building to admit of this. Fully a thousand people gathered to listen to helpful sermons from Dr. Underwood & Mr. Gale and the meeting was an inspiration to the Koreans and the sight of such a congregation of Christians in the new large church was an inspiration to the whole Mission.

It was a great treat to have with us 4 of the missionaries from China, Mr. Luce from Tung Chou Fu and Messrs. Drummond, Lobenstein and Morris of Nanking. Men of fine spirit and attractive personality, we thoroughly enjoyed their presence and they very evidently enjoyed being with us, looking into our work and rejoicing with us over what God is doing here. Just before the meetings I had the privilege of taking them off to one of my little country groups where the people had just finished a very pretty little church building and where we held a helpful service.

The Annual Meeting was a good one, but it has left in the minds of many of us a feeling of great misgiving and deep concern. We are now a large Mission and the larger we grow the more difficult becomes the task of restraining individual peculiarities and tendencies and of conserving the unity and harmony of our work along lines of settled and approved policy.

This year there was an evident tendency to develop work along lines of a very different policy from that which has characterized our work for many years - ever since Dr. Nevius' visit in 1890.

I believe the most important element in the successful development of our work, that which has given us a self-propagating, self-supporting Church, has been the Apostolic simplicity of the work and the holding in the foreground the gospel character, the soul-saving, spiritual nature of the message of God to

a lost world.

We have avoided the presentation of any other appeal based upon material, educational or philanthropic advantages and have concentrated our efforts upon bringing to bear upon the heathen people the supreme claims of the gospel which we believe to contain what God has ordained for the salvation of men. No institution has been allowed to stand before the people as an exponent of Christianity but Christianity itself (Christ & his truth) has been presented to them, so that this people have been made to feel that the Church is the institution which stands forth as the evident center and aim of the Western religion. Medical and educational work have been made secondary - as they should be. I believe thoroughly in both the medical and educational work and in their thorough development as first class work when the time for that development arrives and I have been foremost in the Mission in advocating thorough first class medical and educational work - but I insist with all the strength of deep conviction that that development must succeed, not precede the establishment of the Church. {This would not rule out preliminary medical work where needed to open the way - but applies to developed institutional work.}

Four years ago I believed the time for advance in our educational work had arrived and for four years I have urged over and over again the establishment of thorough Academies in the two stations, Seoul and Pyengyang, where the Church has already provided a constituency, and I still urge the development of these Academies not by a forced growth into large institutions but gradually, naturally, and thoroughly. In this I believe we have the Mission policy rightly established and I should look with alarm upon any deviation from it. I hope the Board will grant all that we ask for the Pyengyang Academy and will send at once a man for an Academy in Seoul to begin the development of an Academy there; that is, grant all that the Mission has approved and asked for this year for educational work.

In the medical work, we this year saw a departure from our policy, and a tendency which fills me with the gravest misgivings.

Last year I introduced the resolution that we as a Mission favor the establishment of a first class Mission Hospital in Seoul and that we appoint a committee to present definite plans, to the next meeting of the Mission, for our medical plant. It became evident through the year that some thought the Mission had thereby committed itself to the establishment of a large medical plant with an increased force of workers and that plans were being formed far in advance of what the mission would approve. In the meeting of the committee to report definite plans I succeeded in having two clauses inserted which represent the opinion of most of the mission, though not all - and the mission has approved the establishment of a first class medical plant in Seoul not too large to be managed by the present force of medical workers - one male physician, one lady physician and one nurse - and which shall not require for running expenses more than 2000 yen as an annual appropriation from the Board.

We sincerely hope the Board will not go beyond the approved plans of the Mission. We were surprised to hear that another physician had been appointed to Korea when the Mission had made no request for one.

The Mission believes in medical work and we want a first class plant in Seoul but I think I see clearly that it will take the hardest kind of work in the mission and the sympathetic backing and co-operation of the Board to prevent the medical work in Seoul from assuming proportions which instead of making it a real help to our main work, the evangelization of Korea, will make it an obstacle in that as a medical work it will absorb the money, energy, time and interest not only of the home church and the mission force but that of the Korean church, so that to the Korean nation, Christianity will be presented rather as a philanthropic institution, the medical work being its most prominent feature - and not as the

Church of Jesus Christ for the salvation of men. In trying to make clear what I believe is a fundamental and essentially important principle which is at stake, I realize that I run the risk of being misunderstood - but I am not opposed to medical work. I do believe in it most heartily, I planned for it in our own work here - and yet it does seem to me that this year the Mission has been carried outside of the bounds of reason and is endangering that which compared to the medical work is of infinitely more value than the medical work.

What I have written with reference to the Seoul medical work is not in opposition to any action of the Mission taken so far, but is in view of what I fear will be forced upon us later on unless we can get the Board to stand for the same principle for which we most urgently plead.

What I shall now write concerning medical work in the South - Fusan and Taigoo stations - is in opposition to the action of the Mission taken this year. Neither Fusan nor Taigoo have more than the barest beginning in evangelistic work - a few baptized men - a few more catechumens. Everything is in its initial formative period when precedents and impressions count for most. They are asking for sums for a development of their medical work all out of proportion and to grant their requests will, I believe, prevent them from having what heretofore I have confidently expected they would have - a repetition of our experience in the North - a large evangelistic work with a strong self-propagating, self-supporting church composed in the main of genuinely converted men.

If the Board grants the money for such a development of the medical work there now (at this stage of the work) and thereby sanctions that policy, I believe you effectually prevent in South Korea what you & we have mutually rejoiced in in North Korea. If our protest is overruled I shall hope against hope that my fears may prove false, but I profoundly believe that the people of South Korea will have Christianity presented to them (the missionaries' words to the contrary notwithstanding), primarily as a philanthropic religion and that will be their idea of it. There is no power in that to convert men and the Spirit of God does not bless that idea to the Salvation of Souls. To a church that is losing faith in the gospel I wish Paul could stand forth once again and in all solemnity cry, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation." I would I could appear before the Board and speak to you from a heart moved to its very depths with convictions on this subject.

On Dr. Irwin's [medical missionary in Fusan] proposition that he be allowed to raise 5500 yen in addition to 2500 yen granted last year - this in addition to the value of his present plant - about 3000 yen, it required the hardest kind of work to cut it down to 3000 yen, although on the motion to cut it still further he succeeded in carrying his proposition by a vote of only 14 out of 24 voting members of the mission, 7 of these being the single ladies of the Seoul station. Miss Chase of Fusan voted steadily against it, showing her grit and courage in standing against her station. She is deeply concerned over the state of things in Fusan. The fact that the proposition was not for an appropriation (which requires a $\frac{2}{3}$ vote) but for permission to raise the funds outside was what enabled it to reach the Board as the action of the Mission.

I also opposed the proposition to grant Dr. Johnson 6000 yen for his work in Taigoo although I recognize the difference between that and the Fusan case which led Mr. Adams & Mr. Baird to vote for it (they having recorded their votes against the Fusan case). In Taigoo Dr. Johnson has nothing and in Taigoo building is more expensive. Nevertheless, if that amount of money is now used in a medical plant, my position as above stated, holds good.

I write from deep conviction, believing that we have reached the parting of the ways and that our work in Korea is in greater & graver danger than at any time for 10 years. The decision rests with the Board - we can but speak the things which we believe and which our experience here has engraven deeply

in our convictions.

The Board has seldom had a question to decide in relation to the work in Korea which is of greater importance or which affects more profoundly fundamental principles. We ask that judgment of an even one-half of the senior missionaries on the field be given grave consideration at this critical point in our work.

I have just returned from a three weeks trip to a part of my country work visiting 6 old groups and establishing 5 new ones. I had the pleasure of the company of Mr. Ross of Fusan and of Mr. Bruen of Taigoo, they having stayed over to see something of our work and methods. It was my privilege on this trip to baptize 46 and to receive 130 catechumens and to see the gospel extending still further into the mountains of the North.

There is no indication of a reaction - all goes on steadily and in the new places as well as the old the gospel is still transforming lives and characters, carrying joy and light into many a heart and many a home. With such a work on our hands & hearts we have given a double welcome to the new missionaries just arrived, Mr. & Mrs. Leck, Mr. Bernheisel and Miss Howell.

It has been with greatest interest that I have inquired at every opportunity - concerning your health. I most earnestly pray that your strength may be conserved and your health continued for yet many years of co-operation with us in this joyous service.

With kindest greetings to all in the Board rooms - in which greeting to you and to them Mrs. Moffett joins me.

Very Sincerely Yours,

Samuel A. Moffett

Pyeng Yang, Korea

November 15, 1900

William M. Baird

My Dear Brother,

I do not know whether I have written you before, or whether you have heard otherwise, that some of our friends from Tagoo [Taegu] were attacked by robbers on their way home from the Annual Meeting. Mrs. [Woodbridge] Johnson with her little baby, and Mr. Sidebotham, a new man, were about half way from Fusan to Tagoo, passing a high ledge of rock, which I know very well, having passed it so many times that I would almost know it in the dark, when a band of twenty men armed with guns and swords came silently along single file and laid hold upon Mrs. J. who was out front, taking from her all she had of value and tearing open her dress to get more. They then beat her over the head and back with their swords to make her give them more. Her baby laughed at them during the performance, and the chief ruffian told her that he would have killed her but for the baby, which was probably said [in order] to make her feel thankful to them. Then they went back to Mr. Sidebotham and, knocking him from his horse, compelled him to mount a rock while they searched his baggage, taking all they wanted. They made him strip off his trousers, put on him one of Mrs. Johnson's feathered hats to see how he would look, poked fun at him, opened the lunch basket and ate all the food, making him act as taster to prevent their being poisoned. After getting all they wanted they let them go on their way. They say that the rest of the Tagoo [missionaries], especially those who were not there, see the humor of the situation but that Mr. Sidebotham does not see it yet. I presume he should be excused from too much levity after having passed through so much. Adams and his wife were not in the party, expecting to return later. We have not heard of their arrival. There are said to have been a good many armed men in the south, and had it not been that the Boxer movement in China had received a check there is a possibility that there would have been some more difficulty down there. Their robbing was not limited to foreigners but a number of Koreans were also robbed of large sums some time ago.

I presume you are in your new house long before this, and trust it will be as satisfactory as our new house is. We have never had one that pleases us better. It would probably seem a strange house to you with its tile roof, its very broad eaves, its sliding windows, no ceilings, leaving the rafters exposed to view, etc., all in imitation of the Korean houses of the better order. We are out at the edge of the city where we can get plenty of ground, and I hope to have a very good garden next year. There are also a lot of trees on the place, which is a good thing for the children as well as the rest of us. I have also just sent to Oregon for some American fruit trees to plant next Spring.

We have just heard of the reelection of [President] McKinley, though we haven't the particulars. I presume it was for the best, though I exceedingly regret some of the extreme positions of the administration, as well as some of the weak positions.

I hope that Bertha is keeping well and that you are better. Will you send this letter to father and Mary, as I shall not get to write to them this week?

With love to all, your brother
William

On a recent short trip to the country I baptized 14 and received 19 catechumens in one group.

(from the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

Pyongyang, Korea

November 27, 1900

William M. Baird

Rev. F.F. Ellinwood, D.D.
New York City, N.Y.

Dear Dr. Ellinwood:

I want to thank you for your cordial letter with the news it contained. Since returning to Korea various duties have received my firm attention, and letter writing has as usual taken a second place.

The most of our number have been very busy since the Annual Meeting making their Fall trips. Mr. Whittemore has been away in the north for about two months and expects to remain until near Christmas. Mr. Lee [Graham Lee] and Mr. Moffett have each visited their fields in the country twice in the last two months and plan to go again soon. Miss Best has been visiting and conducting classes in some of the larger groups within the adjacent region. All speak of the value of her help[and want her to go again. Mr. Hunt was accompanied on his Whanghaido circuits by his wife and little Dorothy where he needs all the help he can get in trying to compass both his own and Mr. Swallen's work. Our house there was useful as a home for Mrs. Hunt. She, as well as Mr. Hunt, are reported as holding classes there. Dr. Sharrocks, who was in Syun Chun for about four weeks with Mr. Whittemore, reports that while there they "picked out a site" and met several of the leading people "who seem to look forward to our residence among them with interest and pleasure". I find little time to get away from the school, but have made two short visits to my western circuit, which was assigned me in connection with Mr. Hunt. On my last visit I baptised fourteen persons and received nineteen as catechumens in one group. Leaders met me there from two other groups and arrangements were made by which a regular system of visitation should be made to the weaker groups in the vicinity. The leaders or some one from each of the three established groups will go out each Sabbath to the other groups, thus securing regular services in nine or ten different places. I believe that such an organization will not only increase the efficiency of our forces but hasten the more complete organization of the church.

The country itineration of the missionaries and their helpers, together with the maintaining of the regular work here in Pyeng Yang, although it represents a large volume of labor is small compared with what might be done were there enough workers to visit the many scattered and remote groups and to stay in each long enough to give much needed instruction. An annual or at most a quarterly visit is not enough to do a really thorough work.

The interest is reported as continuing and the membership increasing as in the past, though statistics cannot be given until all return from the field.

The new missionaries, Mr. Bernheisel, Mr. and Mrs. Leck, and Miss Howell are here and are very welcome. They are busy with the language and with such other duties as they can undertake. Both the gentlemen have taken trips into the country with Mr. Lee.

The Academy was opened Sept. 30th with two classes proper and some irregulars,

numbering about thirty in all. At the opening (and since) there were a large number of applicants most of whom were debarred because either of high entrance examinations or because of the difficulty of supporting themselves in school. I believe that a select number of picked, capable pupils of Christian spirit will ensure the school's being both an evangelizing and an educational agency of power. The pupils now enrolled are all Christians, and all expect, unless Providentially hindered, to stay to complete the five years' course of study. Some of course will not do so, but from those now here and from those constantly applying for entrance we shall be able to select those who will make capable leaders of the church. A Christian spirit now pervades the school and they are fortunately situated in the midst of a Christian church and community. We have organized an executive committee for the Academy composed of three missionaries and two Korean leaders. By associating them with us we hope to teach the Korean church early to bear the burdens and responsibilities of the school. A day of public prayer has been appointed when all the native churches will be given the opportunity to contribute toward paying the incidental expenses of the school.

Steps have also been taken looking toward the giving of some of the more advanced leaders, whose age will prevent them taking a full course of study, special courses of study by which they will be fitted for ordination.

As a part of our educational system I have commenced a teachers' class every Monday evening which is attended by all the teachers of Pyeng Yang and often by teachers from the country. A uniform course of study has been prepared for our primary schools and steps have been taken to have primary schools established in all our larger country churches conforming to this course with a view to preparing pupils for the Academy. One encouraging result of past efforts is that the pupils of the Academy have been in demand as teachers in the primary schools. Two of them are now teaching in that capacity as a means of their partial support while attending the Academy. The result of grading the primary schools and of adding these pupil teachers has been to greatly increase the popularity and efficiency of our primary schools. Efficient primary schools here will be extremely useful both as primary departments and feeders to the Academy, and as models for the imitation of our country groups in starting their schools, the latter of course being very much needed at a time when they are changing from heathen to Christian schools. The need for such a course of study is shown by the fact that members of two of the other stations have requested copies of the same with a view to establishing schools on the same plan. In Tagoo [Taegu] they are already planning the establishing of church schools on a self-supporting basis.

Owing to an unexpected turn in the lumber market as well as to Mr. Lee's being engaged all summer with the church building, we did not get any school buildings erected this fall. Though dreadfully cramped for room just now we hope to build good buildings next Spring, in which hope we were greatly encouraged by your recent letter.

I presume that our requests, which were approved by the Mission, are before you by this time. The contemplated location is excellent, commanding a fine view on a hill near to and facing the missionary residences. The fields we wish to purchase as adjunct of the self-supporting department lie between our houses and the site.

11/27/1900 – p.3 W.M.B.

I am greatly encouraged by the prospect of school work in a place like this which in many respects is ideal. Surrounded by the healthy atmosphere of a growing Christian church and away from the allurements of political and other powerful distracting influences I believe that the most of the energies of the pupils should be made to tell directly in Christian work. May God grant that it may be so.

In view of the fact that I understand that some word has gone to you to the contrary I wish to add my word to what I have previously said in favor of enlarging and continuing the work in Tagoo. It undoubtedly is the best location in the south, and should be fully manned. I think I need not emphasize this point further since the good judgement of the Mission is practically unanimous in the matter.

The Women's winter class is now in session here in Pyeng Yang with a good attendance. About forty women are in attendance from the country groups and are being taught now by the ladies of the station.

I regret deeply that my limited time in New York and the rush of those great meetings prevented me from having an opportunity of meeting you oftener. I am with very sincere regards,

Yours in the Master's Service,

W. M. Baird

P.S. You have probably been informed through the messages of our Minister to the Government that fears were entertained concerning the safety of the Christians here. Secret messages were admitted to have been issued to the various magistrates inimical to the Christians. The government disclaims responsibility and has promised to issue orders for the protection of those endangered. Dr. Allen has taken all steps in his power for the protection of his nationals. The day fixed for the outbreak was the 6th of December. We do not regard the matter as serious, especially after the preventive measures that have been taken. The recent activity of the Tonghak (Eastern Religionists), I Pyung ("Righteous Army" - or "Korean Boxers") and the Poosaing (Peddlers' Club) and other anti-foreign influences, makes an outbreak at this time or during this winter not an impossibility. We certainly hope that these poor people will escape so severe a trial of their faith, and possibly the hope leads us to think there is no danger when there really is. However, since it would require considerable rashness to predict either certain danger or entire exemption from danger we leave the events with God, where they belong and where we are glad to let them rest.

W.M.B.

(From microfilm reel #179, Board of Foreign Missions, Presbyterian Church in the U.S.A. *Letters and Correspondence*, Vol. 9, Letter #94)

Seoul, Korea

December 12, 1900

Horace N. Allen

Dear Mr. Moffett,

I have before me your three letters of Nov. 6, 22 and 27, together with the copies and original of the placard mentioned. I thank you for all these, and regret that the placard is so unobjectionable as it is.

In attempting to get satisfaction for the Bland murder, with my British colleague, I spoke of the reports I had received of the unfriendly attitude of the Governor, and unfortunately mentioned the placard. I have since had to take back what I said, as I have absolutely nothing to prove any unfriendliness on the part of the Governor. He has, however, resigned because of the remarks I made of him, but his resignation has not yet been accepted and probably will not be.

I cannot take up the matter of the Widow Han as it now stands. The whole question of the protection of native Christians, and the right to reside in the interior in houses owned under private agreement with Koreans has now reached an acute stage through troubles they have been having at Taikoo, in connection with which I was obliged to use some very strong language and carry the matter to His Majesty direct. The same may be said of a case I have just concluded in solving the violation of the treaty by the arrest of the Korean employee of an American missionary, and another of the violation of the domicile of an American missionary, while I am still trying to obtain satisfaction for the assault and robbery committed upon Mrs. Johnson and Mr. Sidebotham. You see I have my hands full and must not take up things that I cannot hope to put through. The whole question as to how far I shall go in demanding protection for native converts and their property will probably come up and be settled this coming year.

I have the satisfaction of believing that I have so far been able, by prompt and energetic measures, to prevent what seemed to be an inevitable uprising at about this time. There will probably be trouble yet when the increased taxes begin to be collected, and my caution to you still holds good.

I thank you very much for your account of your visit to the Governor and Magistrate in connection with the secret circular. I was especially glad to receive the copy of the telegram sent to the Peng-yang officials. You handled this matter in a masterly manner.

I hope you will keep me posted as to any developments that may occur at Peng-yang or in your region. I shall be very prompt to assist you when I can, and to that end I trust you will always try to get me such proof as I may be able to use. Korean reports are excellent for my own information, but you know they are useless for pressing a case with the Government, since even if I could and should I would only run the risk of getting the informant into trouble. Any public notices or writings that you can get for me, I can safely and successfully use. As to the protection of property in the interior, I cannot protect property of native Christians because of a foreign interest in it, for no such interest can be acquired by treaty. But I can protect your persons and your moveable property when you are traveling on passport. That is, I can attempt it, though I am not having brilliant success in the Taikoo robbery.

If you will get me duplicate receipts for telegrams you send me giving me general information, I will be glad to refund the amount to you. The office will issue such duplicates on demand.

Yours very truly,
Horace N. Allen

Rev. S.A. Moffett
Peng-yang

(from reel #179 *Letters and Correspondence* Board of Foreign Missions of the Presbyterian Church in the U.S.A., Vol. 9, Letter # ???)

Seoul, Korea

December 17, 1900

Horace N. Allen

Dr. F.F. Ellinwood, 156 Fifth Ave., N.Y. City, U.S.A.

My dear Dr:-

I received your kind letter of October 11 some time ago and have intended to reply but really, I am a very busy man. This post is a sinecure no longer. What with great mining companies, commercial concerns, railroads, etc., being conducted by Americans here - and with numerous missions, I have ample work, not to mention the somewhat taxing social obligations that must be attended to. I am loaded up today however and I hope you will take a quiet hour off and read through all these enclosures. You will find nothing particular to worry you but I think you will derive some satisfaction from the perusal. I am too busy to go into these matters in detail, so strain a point and send you, confidentially, some copies of my despatches. Of course you may show them to your associates if you wish, but they are confidential with them as well.

Briefly: I learned from Mr. Moffett, upon whom I rely a great deal, that last September he had learned of a proposed uprising for the purpose of driving out the foreigners in the 10th moon (Dec.). I communicated this intelligence to my colleagues and to the Korean Government, but it was taken very lightly. On the 20th November I had a telegram from Underwood, who was in the country, to the effect that a secret circular had been sent out to have all the foreigners and native Christians killed off on the 15th of the 10th moon, Dec. 6th. I found that the Foreign Office knew of this but considered it a false instruction. I pointed out that even though the circular were false, if the people were not made to fully realize this, trouble might well arise. I took the matter to His Majesty and secured the issuance of very strong telegraphic instructions to all country officials to be on the lookout and prevent any such uprising. The effect was good, and aside from a murder in Chemulpo [Inchon] and some abortive attempts in other places, we have had no trouble, but the danger is not yet fully passed. I have the thanks of my Japanese and Russian colleagues particularly, for having nipped this matter in the bud. I send you a translation of one of these circulars which was received by the Kamni at Chenampo [Chinnampo?] -- enclosure 1. I send you also a copy of the reading of another circular which information I got from Dr. Underwood -- enclosure 2. Enclosure 3 is an account of the matter from Mr. Jones [George Heber Jones] of the M.E. [Methodist] Mission who works on the large island of Kang-wha. Enclosure 4 is a copy of a letter I sent to Mr. Moffett on this and kindred subjects.

You will have heard of the attack and robbery committed upon Mrs. [Woodbridge] Johnson and Mr. Sidebotham. I am doing all I can in regard to this matter, and Enclosure 5 is a copy of a second letter I have sent to the Foreign Minister, whom I have seen frequently on the subject. The fact is that the Koreans cannot protect themselves, much less foreigners. The country is so oppressed and the conditions are so desperate that the people have become bold.

We have had a rather serious matter at Taikoo, where the treaty provisions have been ignored by the Governor in forcibly entering Mr. Adams' house, arresting and cruelly beating his employee, and treating the Americans with gross insult. Enclosure 6 gives the first account of that matter. 7 is a copy of a very careful letter I have written the Foreign Office with a view of sending it to Washington, and 8 is my reply to Mr. Adams. These will all pay you for perusal. I haven't time to write it all up, so send you these copies.

Now, as to your request for something from me favorable to the question of missionary responsibility for the troubles in China, or rather something to show that such responsibility should not be so charged. I have thought a great deal on this subject and am in a unique position, having been a

missionary and later a diplomatic officer. I feel that had missionaries been allowed to take the risk and quietly prosecute their work without any backing of force, the feeling against them would now be different. I don't think that there would have been the present opposition had the missionaries all been Protestants. But it is impossible to separate the sects, and privileges given to one must be allowed to all by the *Favored Nation Clause*. If the others do not demand these privileges it means no particular difference with the people, who cannot distinguish between them. The Protestants must come in for the blame of the Catholics. Then, when Japanese and Russians persist in believing that our missionaries are political agents to a greater or less extent, it is not strange that the natives should think so.

My own is a case in point, and "missionary success" as understood by these people, is so marked in the case of the Americans here, that sometimes I think I ought to resign and remove this constant object lesson from view. The Japanese and Russians are now bringing over a lot of priests to try to emulate the American and French examples. People are always speaking of the missionary as the forerunner of commerce and civilization, and formerly this was accepted as a grateful tribute. Now that they suffer the blame of the ill-will engendered by the results of this commerce and civilization in its impact with the native customs and ideas, it is too late to withdraw from the accepted place of pioneers. I would suggest rather that the blame be allowed to rest on the missionary body of all nations and denominations in this sense, and then show that it has been a good and useful work nevertheless and one to be persistently prosecuted. Personally I am coming to the belief that it would be better to restrict missionary residence to the open ports where they could be protected and where the cranky ones like [S.F.] Moore could be looked after.

Moore's case was one that I had to refer to you, but I have several others that are not pressing though they are very annoying. I am trying to make Moffett the responsible head for the North, and Gale or Underwood for Seoul, with Adams for the South. The Methodists have an appointed head through whom I may work. It is too much to have to keep up a correspondence with each individual member and some of them are at times very exacting and painfully impressed with the idea that theirs is the only mission that the Lord really takes a vital interest in and all other concerns of men are not to be weighed in contrast.

A residence at the ports would allow of the maintenance of schools, hospitals and seminaries, where natives could be trained up to carry the Gospel and its accompaniments to the people under the supervision of a missionary traveling upon a passport, but not taking up a residence in the interior. You see this extraterritoriality makes it awkward when the American lives away from his consular authority.

I think you will see from the few enclosures I send you that I am doing all I can for your people here and you will doubtless hear from them personally of their satisfaction with my efforts, so if I do not find the present methods altogether satisfactory, you will know that I am honest in my convictions and speak from full knowledge of the whole situation.

With our kindest regards and best wishes for your health. I was very sorry to miss you when in New York.

Yours sincerely,
Horace N. Allen

(Microfilm reel #179, *Letters and Correspondence*, Board of Foreign Missions of the Presbyterian Church in the U.S.A., Vol. 9, letter #108)

